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For the Christian Observer.

WISDOM, A NECESSARY QUALIFICATION IN A MINISTER OF THE GOSPEL.

"Be ye therefore wise as serpents, and harmless as doves."—Matt. x. 16.

IN every age of the church, true religion has had to contend with great difficulties, and to encounter continual opposition. The principles and practices of the world are directly opposed to it; and from these principles, as also from the natural infirmities of man even when under the influence of religion, numerous prejudices have always prevailed, which are very unfavourable to its progress. In addition to these common or general sources of impediment, there are others in every age arising from the peculiar circumstances of the times. When religion is restricted by the rigorous hand of spiritual tyranny, the enemies which chiefly prevail, and are the most injurious to its cause, are superstition and bigotry; but when left unrestrained, and permitted to be received just as it may suit the humour or the fancy of every individual, endless divisions are the usual consequences, almost every person setting up himself as most fit to determine the true character of religion, both in its general and particular features. The latter is too much the case in the present day; yet, notwithstanding the great evils with which a plenary indulgence of religious opinion may be often accompanied, it is beyond measure preferable to tyrannous restrictions,—tolerance being most, and indeed alone, consistent with the principles and spirit of Divine Truth, while persecution is diametrically opposed to both: and the evils which may arise from religious freedom are but similar to those which, through the wickedness and infirmities of man, attach themselves to all the common blessings of Heaven—even to the very necessities of life, which are often misapplied to the worst of purposes.

Viewing religion thus opposed on the one hand, and undermined on the other, we can be at no loss to see the necessity which its faithful advocates, especially its ministers, must feel of a large measure of Divine wisdom, combined with integrity of purpose and sincerity of heart. For this wisdom must never be separated from the other virtues and graces of the Christian character; and our Lord consequently exhorts his disciples to be "wise as serpents, and harmless as doves." And though it is the particular intention of the present remarks to shew the necessity of the former, yet it must not be supposed that the latter is of less consequence towards forwarding the great objects of religion. Both are essentially, and perhaps equally, necessary; and no great benefit will ever be effected, but when they are united. Wisdom, without innocency, would be little better than artifice, the low cunning of a grovelling mind, greatly resembling the deceitful subtlety of the spirit of darkness. Indeed, it cannot with

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propriety be called wisdom, for wisdom is usually defined to be "the power of judging rightly;" and no judgment can be right on moral questions, which does not involve moral considerations. Innocency also, without wisdom, would be apt to degenerate into weakness.

We shall now consider the difficulties and opposition with which religious truth has to contend; and from which arises the necessity of acting wisely and prudently, yet with Christian sincerity and innocence, in our efforts to promote its cause.

That the principles and practices of the world are opposed to those of true religion, cannot but appear immediately evident to all who are acquainted with their distinctive characters. Attempts indeed have been often made to effect a union between them, but never with any success. When the appearance of religion has at any time gained respect and popularity, those who are influenced only by worldly principles have not unfrequently been known to court its favour, and to enlist professedly under its banners; affecting to advocate its cause, while they were in reality prosecuting their own selfish ends. And, as a strong instance of human infirmity, it may unhappily be remarked, that even religious persons themselves have too often manifested a similar desire to reconcile these two irreconcilable things, to unite what in their very nature cannot be united, and to join together what God has put asunder. This state of necessary and unavoidable hostility very clearly shews the necessity of the qualification which has been mentioned. For though there cannot be any coalition between truth and error, light and darkness, the world and religion, yet any thing like gratuitous asperity should be avoided; for every unnecessary provocation is injurious to the success of religion, especially when the provocation is offered by the advocates of truth. One of the most promi-

nent characters of our religion is peace, which we are commanded to maintain, if possible, with all men; though in the endeavour to do so, truth of course is not to be sacrificed, or our principles to be relinquished. Rather than this, we must be willing to bear whatever degree of censure or even of persecution, were that permitted, might fall to our lot. But while thus holding fast our faith, and shewing ourselves not ashamed of the Cross of Christ, it is scarcely necessary to add, that the Christian should be as conciliatory in his manner, and as inoffensive and prudent in the mode of communicating his sentiments, as may be consistent with faithfulness and innocency. This line of proceeding becomes doubly recommended, when we consider that religion is designed to gain the world over to itself, to prevail on the careless to reflect, on the hardened to repent, on the infidel to believe the Gospel. And how can such a design, humanly speaking, be accomplished but by the adoption of suitable means; and, among others, by a tenor of conduct calculated to engage the attention, to conciliate the mind, and to affect the heart? It is true that we cannot either enforce the genuine doctrines, or live as becomes the spirit, of the Gospel, and not in some degree excite the enmity of the world; yet it should be our aim to avoid unnecessary sources of irritation; because such a state of excitement is by no means favourable either to the impartial consideration or to the reception of Divine Truth.—Were we employed to recover a rebel to his allegiance, should we begin by saying such things as we knew would instantly rouse his angry feelings? Should we not, on the contrary, endeavour to allay them, and to induce him calmly to consider what he had done? Should we not, by every argument, urge him to lay down his arms, and to submit to his lawful sovereign? And is it



not right to pursue the same plan in reference to the spiritual disaffection of mankind towards God? To this, some will perhaps reply in the negative; contending, that such is the wisdom of man, but that in religion the work is altogether divine, and therefore does not require these prudential means for its furtherance. Objections of this kind are sometimes expressly made; and even when not expressed, they may at times exercise a secret influence over the mind and conduct. On both accounts, therefore, they deserve to be considered.

That a prudent endeavour not to excite the animosity of the world, and that the adoption of conciliatory means with a view to gain its attention to the subject of religion, are not contrivances of mere worldly wisdom, is evident from Scripture. The very command of our Saviour, "Be ye wise as serpents," not only justifies but enforces such a proceeding. The prominent character of the plan which St. Paul seems to have pursued, also gives countenance to it: for, while preaching the Gospel, it was not his method to irritate, but to "*persuade*" men. "*We pray you in Christ's stead, be ye reconciled to God.*" We might adduce also his arguments with the Jews, the Greeks, and the Romans, in which, in a manner the most conciliatory, he studies their habits, their modes of reasoning, and even their very prejudices. Such a plan or proceeding also most fully coincides with the spirit of the Gospel, which is "the word of reconciliation," and with the practice of those holy men who have been most eminently useful in every age of the church.

But it is still objected, that the work, being divine, does not require such prudential means for its furtherance. But does it follow that such means are not necessary because their effect depends on God? This is much the same as to maintain, that to prepare the ground and

to sow the seed are of no use, because no fruit can be reaped without a favourable season. Man evidently has a portion of duty to perform, which belongs to him exclusively as the instrument of God, and which he is required to fulfil according to the ability granted him, in the full and faithful exercise of all his faculties, and of the endowments which God bestows upon him; and, among other gifts, of wisdom, which is undoubtedly one of the talents committed to his care. God also reserves a part of the work exclusively to Himself, and which he performs in his own character as God. These two parts are perfectly distinct. Man's part the Almighty does not see proper to perform but through man; and the honour of doing his own he claims to himself. The due use of all those prudent and lawful means which are enforced and countenanced by the Divine word, and are calculated to effect the great purposes of the Gospel, constitutes the part allotted to man. To bless those means, and to make them effectual to the conversion of sinners, and to the edification of the Christian, is the part of God. To argue then, that means are not necessary—or, which is in reality the same thing, that wisdom is not necessary in the use of them, because they are in themselves, and separately from the Divine blessing, inefficacious—is to misapprehend their intention: as, on the other hand, to enforce their adoption on the ground that they are self-efficacious, is to attribute to man what belongs exclusively to God. By the first error man finds an excuse for his indolence or for his folly and imprudence: by the second, a basis upon which to erect the unchristian structure of human merit. Both these errors should therefore be cautiously avoided; for it is clearly the duty of ministers, set apart as they are for the very purpose of promoting the interests of true religion, to use all

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wisdom, combined with innocency, in promoting the great work of their calling; yet ever bearing in mind, that all their endeavours depend entirely on the Divine blessing for their efficacy.

Wisdom again will appear no less necessary when we consider the prejudices of mankind. These are not peculiar to men in their unconverted state, but cleave to many, and in a degree to all, even of those who are renewed in the spirit of their mind. Opinions are often entertained which are not founded in solid argument, but are formed by mere circumstances, derived not unfrequently lineally from father to son, and in many instances so deeply rooted as to become identified with our very first principles and affections. These prejudices are of all things the most untoward and unmanageable, especially as they are often covered with a veil of sacredness, which, even to touch, much less to pierce and tear away, would be considered an act bordering on sacrilege. Of these prepossessions some are perhaps directly opposed to the letter, as well as to the spirit, of the Gospel; while others are of a more dubious character—indifferent, perhaps, in themselves, but generally productive of evil in their consequences. To manage them with success is difficult; and no common degree of wisdom is necessary for the purpose. To attack and expose them without ceremony would perhaps alienate the minds of their espousers, and, if attempted from the pulpit, might cause them to absent themselves from the house of God, and thus drive them beyond the reach of instruction. Yet to deal with them with a lenient hand would perhaps effect nothing, and might even tend to encourage and increase them. Here wisdom is peculiarly requisite; and that not only for directing a minister as to the best *mode* of treating these prejudices, but also for enabling him to discern their comparative evils; for they

may not all be equally injurious. Some are perhaps of a negative, and others of a positive kind: some directed against certain things which are really good and useful; others in favour of practices which are decidedly evil. The latter, of course, are generally the worst, and those which instructors should be most anxious to remove. But caution and wisdom should be exercised, lest much evil, perhaps a greater evil, should attend the removal of evil. The duty of endeavouring to eradicate injurious prejudices is evident; but the duty of doing this with wisdom and prudence is also no less evident. Let us deal with men, when we act for God, as we deal with them when we act for ourselves; with all those precautionary and prudent measures which we adopt to clear any obstructions in the way of our plans and wishes. To act wisely, does not deprive God of his honour; and indeed to act otherwise is a disgrace to his holy cause; but that which offends and displeases Him, is to suppose that we can succeed by our own wisdom, and more particularly to attribute to ourselves, to our own prudence, what belongs to Him alone: as in another instance, to observe the Divine law, and to value it highly, is pleasing to the Almighty; but to do so with a view to obtain eternal life by it, to set it up as the claim to salvation, is in the highest degree offensive to Him, as being a perversion of what is itself *holy, just, and good*.

The present state of the religious world evidently demands the exercise of more than common wisdom. There are afloat a great variety of opinions, many of which are by no means advantageous to the cause of Christian truth.—Besides their general tendency to bewilder the public mind, some of them are not of the best quality, but are injurious to the health of the soul, tending to please the fancies of men, to flatter their corruptions, to excuse their sins, to feed their



pride, and to destroy that humility of mind which is a necessary part of true religion. The difficulty of obviating the evils of such opinions is very great ; for every error has its party and its teachers, whose claims to attention are sometimes very plausible ; and as the perversion of scriptural truth is generally more congenial to human depravity than the truth itself, strange and uncommon sentiments will, for this among other reasons, be very readily received ; and the new way being considered as a way to heaven, and in this main particular the same with the old, the greatest objection is removed ; and pains will be taken to represent its superiority in all other points ; and, in fact, it *will* perhaps appear superior in the eyes of those who are destitute of piety, from its being less strict in its demands, more sparing in self-denial, more easy in its duties, and more congenial to the spirit of the world. When systems of the kind to which I allude are promulgated, and pressed upon the public, with zeal, diligence, and the highest pretensions to religious knowledge, wholly to stem their progress is perhaps impossible ; though much may be done with the combined assistance of wisdom, diligence, perseverance, and prayer. Much difficulty arises from the number of evils in such cases to be contended with at the same time ; among which we may enumerate the natural curiosity of the human heart, its fondness for novelty, the plausible appearance of the new doctrine, its mixed nature, its congeniality with the unrenewed dispositions of man, its pretended advantages, its imposing promises. In order to expose all these evils in a way likely to succeed, it is necessary that a minister should possess a large portion of heavenly wisdom. Besides, in endeavouring to do his duty in this respect, he may be called to meet with other obstacles : his

attempts will, perhaps, be imputed to bad motives ; he may even be branded with the name of a persecutor ; and such charges will in no small degree tend to weaken the efficacy of his instructions and remonstrances. Under such circumstances, wisdom is an indispensable requisite, connected, as before remarked, with integrity of intention and innocence of conduct.

In those situations where dissensions and divisions have occurred, the faithful minister will find yet additional impediments in his efforts to promote true religion. In what light to consider those who separate from the Establishment, whether any or what connexion to form with them, and what line of conduct would best promote the cause of truth, are questions which he will find in many cases difficult to determine. His first care should undoubtedly be to serve the interests of true religion, and, as a means to that end, the interests of that church to which he himself conscientiously belongs. To decide how he can best promote these two objects, it is requisite that he should possess an adequate share of wisdom. Some errors will be considered by him as far more dangerous than others, and must be treated accordingly. But in order to refute any error with success, much will depend on the time, the manner, and other circumstances, which Christian wisdom will be requisite to point out.

With regard to the nature of that wisdom, the necessity of which we have endeavoured to shew, it may be remarked, that it is the wisdom which "cometh from above," flowing as to its principles from that God who is infinitely wise. It is not the grovelling short-sighted policy of self-love : but the exalted and disinterested exercise of a pious and judicious mind, enlightened by Scripture, and under the influence of the Divine Spirit.

Its motive is the purest and the noblest—love to God and man : its object is the grandest and most sublime—the promotion of the glory of God in the well-being of his creatures. It is this motive, and this object, which can alone secure to it the character of innocency.

There are various means by which this wisdom may be acquired and cultivated. To improve ourselves in it, we must gain a large acquaintance with our own hearts, with mankind in general, with the sacred Scriptures, and with their Divine Author. There is much information to be derived by a minister from the first of these sources. To know the secret operations of his own mind, and the state of his feelings under various kinds of treatment, and in different circumstances, will greatly assist him in his intercourse with others—will teach him how to conduct himself in a manner calculated to benefit his people, how to sympathize with the distressed, how to make allowances for prejudices and infirmities. A knowledge also of the manners of the world, and of the various principles of human action, will contribute largely to the accession of wisdom, and will thus afford great assistance in every pastoral transaction. But the richest and fullest treasures of wisdom are to be found in the oracles of Divine Truth. There we meet, not only with the wisest directions, but with numerous examples, in which are brought to view, in the most impartial and undisguised manner, the secret workings of good and evil principles. But above all, we should approach the Source of all wisdom ; we should be acquainted with the nature, character, works, and purposes of “*the only wise God.*” And this knowledge is to be acquired by reading and meditation, by active devotedness to his service, and by diligent prayer.

CAMBRO-BRITON.

# FAMILY SERMONS.—No. CXXXIX.

1 Sam. xv. 22.—*And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*

THE events which occasioned these words are highly memorable, and afford much useful instruction. We are informed by Moses, (Exodus xvii. 8.) that when the people of Israel quitted Egypt, they were attacked by the Amalekites, whom they defeated in a contest at Rephidim. The Almighty, in order to punish the Amalekites for their unjust and unprovoked attack upon his people, decreed that he would “utterly put out the remembrance of Amalek from under heaven.” Nearly four hundred years had now elapsed, yet the threatened vengeance had not been executed. This is a remarkable instance of the unity and extent of the Divine Providence. A thousand years are with the Lord but as a day. We must not, therefore, presume to judge our Creator on account of events which to us are mysterious ; for if we could look back to the past, and pierce the thick mists of the future, if in short we “knew even as we are known,” our faith would no longer be tempted to waver at many things which may now appear inexplicable. In the case before us, it is probable that among the descendants of Amalek, the curse was either forgotten, or remembered only to be despised. They probably could not perceive the largeness of the Divine plans, and might perhaps think either that Jehovah had not spoken, or that he could not or would not perform his threatening. The wicked frequently draw inferences of this kind from the ordinary occurrences of life. Perceiving that God is long-suffering and will-



eth not the death of a sinner ; and having themselves pursued an evil course for years with impunity, while “vengeance against their evil works is not *speedily* executed,” their hearts are “fully set in them to do evil.” Thus, that suspension of punishment which was designed to excite gratitude, and to lead them to repentance, serves, like all other blessings when misimproved, only to aggravate their punishment. Let us correct such a mistaken view of the Divine proceedings. The threatenings of God are conditional ; Nineveh, which was to have been destroyed in forty days, repented at the preaching of Jonah, and was preserved. To the penitent, mercy is freely offered ; but who shall estimate the weight of God’s procrastinated wrath on him who, “being often reprov’d, hardeneth his neck,” and makes even the long-suffering of his Creator a motive for continuing in sin ?

Notwithstanding the express command of God to Saul, utterly to destroy the spoils taken from the Amalekites, he reserved a part of them under the pretence of offering a sacrifice. It is probable that this excuse was insincere, and that covetousness and not piety was the real spring of his conduct. The prophet Samuel, who, no doubt, saw his motive, made a reply which ought ever to be present to the minds of all who profess to worship God. “Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord ? Behold, to obey is better than sacrifice, and to hearken than the fat of rams ?” These words shew the inefficacy of relying on any outward observances, while the heart is perverse and disobedient. They are not of private interpretation, but contain a universal truth, and are as applicable to us as to the king of Israel. Obedience to God still remains the great duty of man, without which all external sacrifices are vain. Now, our obedience, in

order to be acceptable, must be such as God commands : it may therefore be useful to consider, first, the nature and extent of true obedience, and, secondly, to enforce the practice of it upon our consciences, by a few scriptural arguments.

First, Let us consider *the nature and extent of true obedience to God*. Among the many scriptural tests by which it may be distinguished, we shall select *four*. 1. It must be *without reservation or partiality*. 2. It must *correspond to our knowledge of the Divine will*. 3. It must be *the obedience of faith*. 4. It must be *filial and affectionate*.

1. Our obedience to God must be without reservation or partiality.—This appears clearly from the history which has been narrated. We see that obeying the commands of God in part, is not sufficient ; we must devote ourselves wholly and unfeignedly to his service. If we willingly indulge in any one sin, even supposing we were free from all others, we should incur a guilt similar to that of Saul, who slew the Amalekites, but spared Agag their king. It is little to relinquish grosser offences, while we encourage the most seductive, our daily besetting sin. We should in most cases judge of our obedience rather by our conquests over what are called lesser sins, than over more notorious vices ; for the latter are often forsaken even by those whose hearts are unrenovated, the former are conquered by none but the true Christian. St. James tells us, that he who is guilty of one violation of the law of God is guilty of all ; doubtless because any one wilful act of disobedience argues that want of reverence for the Lawgiver which, under stronger temptation, would lead to the greatest crimes.

2. Our obedience must be regulated by our knowledge of the Divine will.—The more we know, the more is required from us ; and therefore conscience enlightened by Scrip-

ture must be our guide. Things otherwise indifferent are no longer such when God has expressed his will respecting them. The christian, for instance, is required to do some things from which the Jew was exempt; and the Jew was bound to many ceremonial duties which the Christian is not called upon to perform. The obedience of each, therefore, to be acceptable, must correspond to his knowledge of God's will. If Saul, without any particular revelation respecting the Amalekites, had reserved part of the spoil for Jehovah, and had offered it humbly and sincerely, his sacrifice would doubtless have been accepted; for it would have corresponded to his knowledge; but when he had further information, this very act became an offence, because it was a violation of an express command. Let us, in all our conduct, apply this rule of obedience. There are perhaps many things which we once thought innocent; but as we learn more of the Divine will, we begin to find them to be inconsistent with pure and unreserved obedience to our Maker. In such a case we must excuse them no longer; whatever we once thought of them, they are now at least sin; and even if we could persist in them without offence to our Christian brethren, that is not enough: if we have only reason to suspect that they are improper, to us they *are* improper; and while we continue them, we shall wound our own souls, and render our obedience partial and insincere. Also to do any thing that we know or suspect to be evil, in hopes that a greater good may arise from it, is not acting according to our knowledge. Saul perhaps imagined, that reserving a small part of the spoil, though God had commanded the whole to be destroyed, was but a trifling sin compared with so great an act of devotion, as making a magnificent sacrifice to Jehovah. But thus to violate one command of God under colour

of doing something to his honour, is never the part of true obedience.

3. True obedience is the obedience of faith—"Without faith it is impossible to please God;" for "whatever is not of faith is sin." If we are not conscious of desiring to act according to what we believe to be the prescribed line of duty, and in the discharge of which we can hope for God's blessing, our action is not performed in faith. Our church teaches consistently with Scripture, that "works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not out of a lively faith in Christ Jesus." Even under the Jewish dispensation, faith was indispensable to true obedience; and though it could not be extended to some things which, since the coming of Christ, are revealed to us, yet it was to be perfect in its kind. It embraced the promises of God, and had especial reference to the promised Messiah, who was to be revealed to bear the sins of mankind. It was faith which rendered the ceremonial observances acts of true obedience. St. Paul, when he beheld the glorious cloud of witnesses, and described their immortal acts, ascribed them all to this principle. The same actions performed without faith would have been unaccepted. When Abraham, for example, was commanded to offer his son, he was willing to comply. God had promised, that in Isaac should his seed be blessed. He believed this promise; but how could it be fulfilled if Isaac was sacrificed? Here was the trial of his faith; but so firmly was he persuaded that the promise of God could not be made ineffectual, that when every human hope was apparently about to be extinguished, he "accounted that God was able to raise up Isaac even from the dead." Let us suppose the same action performed without this motive. He might have reasoned thus:—"The task is cruel; but

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how shall I disobey? If I do not this, a worse thing may happen: resistance would be vain—I will offer him.” Would an action so performed have been acceptable to God? If an earthly parent expects the confidence of his child, without which even an act of duty would fail to please him, how much more is this implicit trust due to our Father which is in heaven, and whose wisdom and whose love are equally conspicuous in all the injunctions which he has seen fit to lay upon us.

4. True obedience must be filial and affectionate.—“Love is the fulfilling of the law.” If our heart be devoted to God, our services, however feeble, will not be scorned; but no act can be well-pleasing to him if this principle be absent. By this, among other tests, we may distinguish between the true disciple of Christ and the pharisee. The obedience of the one flows from love to God—that of the other from much lower principles; the one is a child—the other a slave. And to take the illustration before employed with regard to faith, what earthly parent would be satisfied with obedience unprompted by affection, and influenced only by baser motives? Or what child would consider his obedience genuine or acceptable, if he were conscious that it flowed not from his heart? And shall God be satisfied with less than an earthly parent? An obedience thus filial will also combine the other qualities before mentioned; for it will prompt us to submit to *all* the known commands of God implicitly and without reservation.

Other characteristics of true obedience might be enumerated, but these may be sufficient for the purpose of self-examination: let us now consider a few of the motives which should induce us to obey God; for he requires of us no service but what is reasonable. In the first place, he is our Creator, and it cannot be a question whether as such

he is entitled to our submission to his laws. He made us expressly to shew forth his praise. Other motives also rise before us; for God has promised heaven to those who serve him, and threatened eternal punishment to those who forsake his ways. Amongst the inhabitants of the celestial world, God is obeyed with a holy delight; how then shall we hope to be admitted there, if we have no desire to serve and glorify our Maker while upon earth? But yet nobler and more delightful motives remain to incite the Christian to devotedness to his God. After pursuing too long the road which leads to destruction, he now finds it a delight to walk in the narrow way of God’s commandments, which, though often arduous, he knows conducts to life everlasting. He considers obedience to God as *a debt of gratitude, a service of pleasure, and a test of his religion.*

1. It is a *debt of gratitude*; and this not merely because God is his Creator and Preserver, but because he is his Father, his Redeemer, his Comforter, and Sanctifier. This is the most endearing tie which can unite man with heaven. For when we view the Son of God laying aside his glory, and becoming obedient unto death for us miserable sinners; when we view the Father giving his Son for this purpose, and the Holy Spirit regenerating and sanctifying us that we may become possessors of the benefit; can we but feel a measure of gratitude sufficient to prompt us to run the way of God’s commandments, and to become his willing and devoted servants to the end of our mortal lives?

2. The Christian loves to obey God, because his service is *a service of pleasure*.—“My yoke,” said our Lord, “is easy, and my burden is light.” The child of God cannot be happy but when he is obedient; for he well knows that he had neither profit nor pleasure in the ways of sin. But the ways of religion he

finds to be ways of pleasantness, and all her paths peace. If therefore there were no other motive but the *pleasure* arising from dutiful obedience, this alone would be sufficient to make him say to the world, Choose ye this day whom ye will serve; but as for me, I will serve the Lord."

3. But he has also another powerful motive for endeavouring to be obedient to the commands of God—that his habitual conduct is *the visible test of his religion*.—Men must judge of his principles by his actions: if therefore his actions are not such as become a servant of God, his professions will be in vain. And in examining his own heart also, he will find that readiness to perform the commands of God, and to submit to his will, is one of the surest marks of a truly religious character. Momentary feelings may mislead him; but if this be the general bias of his mind, and be correspondingly evidenced in his actions, he has a strong proof that his faith is sincere, and his obedience genuine and acceptable.

Having thus shewn the nature and extent of true obedience, and endeavoured to enforce it by scriptural motives, the solemn question recurs, "Am I thus obedient?" Let us forget the world, and centre our thoughts in our own bosoms, while we make a reply to so important an inquiry.—But perhaps we are ready to say, that if God will accept nothing but an obedience such as has been described, who can be saved? The objection is reasonable, and, if followed up, will lead us to see the necessity of that merciful provision which is afforded us in the Gospel. For it is true, that as human nature now exists, no man can perfectly obey the will of God, or has the desire to do so. Hence we learn a proof of our fallen state; for we cannot suppose that God would have originally placed us under requisitions which he did not give us powers to perform. Being thus fallen

and disobedient, we find ourselves excluded from heaven, and exposed to the penalties of eternal wrath.—And here, with what effect do the doctrines of the Gospel meet our case! We need an atonement; an atonement is provided: Christ became obedient unto the law, to deliver those who were under the law. He who knew no sin became sin for us, that we might be made the righteousness of God in him. It is required of us that we should believe this obedience of Christ to be full, perfect, and sufficient. Many irreligious persons acknowledge themselves to be deficient before God, but imagine that their obedience, though imperfect, will be accepted, and that the deficiency will be compensated for by the obedience of Christ. They reason thus:—I owe, as our Lord teaches, five hundred pence: I can pay only a part, a very small part perhaps; but my Surety will discharge the rest. This is the argument of the pharisee, and may perhaps seem at first to be reasonable. But what if we can pay *none*? Our Surety must then discharge the whole, or we cannot be set free. And this *is* exactly our case: our obedience by nature is not only imperfect but false; it has none of the properties of that obedience which God requires: our hope, therefore, must be grounded solely on the merits and death of our all-sufficient Redeemer. By virtue of his atonement only can man be justified before God.—And here we perceive further how essential is the doctrine of the Holy Spirit's influence. The true Christian wishes to obey God; but he finds his unassisted efforts ineffectual; temptation arises; sin often prevails; his spirits sink, and he acknowledges himself to be a disobedient and unprofitable servant. This should keep him humble; it should teach him to pray for more of the sanctifying influences of God's Holy Spirit. Every action performed under those blessed influences is an act



of genuine obedience, and is therefore acceptable to God. His good works are no longer meant to occupy the place which belongs only to the merits of his Saviour; for then they would partake of pride and self-sufficiency; but they are the offspring of higher motives; they are acts of true Christian obedience; they are produced by the influence of God's Holy Spirit on the heart, and proceed from faith, and gratitude, and love.

Let then the true Christian—who laments that his obedience to God is so imperfect, who knows the delight of being dutiful, but finds that perverseness and depravity still remain to debase his motives and pollute his actions—take comfort from the consideration of the atonement of Christ, and the influences of the Holy Spirit. His sanctification, though apparently slow, is still advancing. If he daily increase in exploring his deficiencies, it is a proof that his heart is becoming more tender, and his conscience more susceptible. And finally, let him take to himself the promises of assistance and support which are treasured in the volume of life; and let him anticipate those worlds of bliss, where he shall for ever obey his gracious Creator, without so much as a temptation to sin.

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To the Editor of the Christian Observer.

THOUGH I decidedly differ from a minister of our venerable Establishment respecting “the *Duty of Controversy*,” (the title affixed to a discourse published a few years since,) I cannot refrain from calling the attention of your readers to a passage in the writings of the celebrated Chillingworth, which forms a singular contrast with some opinions maintained by Dr. Hook (in his sermon preached at St. Paul's, June 18, 1818,) on the inability of the unlearned to understand the holy Scriptures, when unaccompanied with note or comment.

I will first quote one of the strongest passages in the Archdeacon's discourse, on the point in question, and then collate with it a no less decided sentiment of the great champion of Protestantism.—Dr. Hook (in reference to the members of the Bible Society) observes, that they “have united themselves in a near and strange fellowship, in order to give additional force and effect to the popular but *untenable* position against which we have been contending; namely, *that the Scriptures are sufficiently plain and perspicuous to admit of their being distributed among the lower and more ignorant classes of society, without either guide or comment to assist in the interpretation of them.*” pp. 22, 23.

Chillingworth, in the “Religion of Protestants a safe Way, &c.” (2d edit. chap. ii. pp. 88, 89,) says, “Again, when you say that *unlearned and ignorant men cannot understand Scripture*, I would desire you to come out of the clouds and tell us what you mean; whether, that they cannot understand *all* Scripture, or that they cannot understand *any* Scripture, or that they cannot understand so much as is sufficient for their direction to heaven. If the first, I believe the learned are in the same case. If the second, every man's experience will confute you; for who is there that is not capable of a sufficient understanding of the story, the precepts, the promises, and the threats of the Gospel? If the third, that they may understand something, but not enough for their salvation; I ask you first, why then does St. Paul say to Timothy, ‘The Scriptures are able to make men wise unto salvation?’

“Neither did they (the sacred writers) write only for the learned, but for all men. This being one especial means of the preaching of the Gospel, which was commanded to be preached, not only to learned men, but to *all men*. And, therefore, unless we will imagine the Holy Ghost and them to have been wil-

fully wanting to their own desire and purpose, we must conceive that they *intended to speak plainly, even to the capacity of the simplest; at least touching all things necessary to be published by them and believed by us.*"

Having thus endeavoured to shew that the distribution of the holy Scriptures, without note or comment, is virtually advocated by one pre-eminently qualified to pass judgment on the point, I shall beg leave to submit, in conclusion, two or three important queries to those who may be disposed to subscribe to the above opinion of Dr. Hook.

1st, Is there in existence a commentary on the whole Bible, adapted in its style to the capacity of the unlearned reader? 2dly, If such a commentary can be produced, how are the poor to become in all cases possessed of it? 3dly, If (which is very far from impossible) some part of such a commentary should prove unintelligible to the poor, how are they then to understand the sacred text?

A PROTESTANT CLERGYMAN.

P. S. In all that I have submitted to your readers on the point in question, I would be understood to argue not against the *usefulness*, but against the indispensable *necessity*, of a commentary to the unlearned reader of the Bible.

To the Editor of the Christian Observer.

I TAKE the liberty of sending for your insertion an interesting passage from the writings of Dr. South, on the much disputed points of good works, repentance, and justification. The learned author will never, I think, be suspected of what is vaguely called Methodism; and yet his statements would fully satisfy the minds of many who, in the present day, are called to bear that inexplicable name. The learned divine is preaching upon 1 John iii. 3. "Every man that hath this hope in him

purifieth himself, even as He is pure." Drawing near to the conclusion of his discourse, he says,

"I proceed now to the other thing from which we are to purify ourselves; and that is, the *guilt of sin*. In speaking of which I shall shew,

"1. *Negatively*, what cannot purify us from the guilt of sin.

"2. *Positively*, what alone can.

"1. For the first of these. No duty or work, within the power and performance of man as such, is able to expiate and take away the guilt of sin. In this matter we must put our hands upon our mouths, and be silent for ever. He that thinks, and attempts by his own goodness to satisfy God's justice, does by this, the more incense it; and by endeavouring to remove his guilt, does indeed increase it. His works of satisfaction for sin, are the greatest sins, and stand most in need of the satisfaction of Christ. We know how miserably the deluded Papists err in this point, how they wander in the maze of their own inventions about works of penance, deeds of charity, pilgrimages, and many other such vain ways, found out by them to purge and purify guilty consciences. A man perhaps has committed some gross sin, the guilt of which lies hard and heavy upon his conscience; and how shall he remove it? Why peradventure by a blind devotion: he says over so many prayers, goes so many miles barefoot, gives so much to holy uses, and now he is *rectus in curiâ*, free and absolved in the court of Heaven. But certainly the folly of those that practise these things is to be pitied; and the blasphemy of those that teach them, to be detested. For do they know and consider what sin is, and whom it strikes at? Is it not the breach of the law? Is it not against the infinite justice and sovereignty of the great God? And can the poor, imperfect, finite services of a sinful creature ever make up such a breach?



Can our pitiful broken mite, discharge the debt of ten thousand talents? Those that can imagine the removal of the guilt of the least sin feasible, by the choicest and most religious of their own works, never as yet knew God truly, nor themselves, nor their sins: they never understood the fiery strictness of the Law, nor the spirituality of the Gospel.

"Now, though this error is most gross and notorious amongst the Papists, yet there is something of the same spirit that leavens and infects the duties of most professors; who in all their works of repentance, sorrow, and humiliation for sin, are too, too apt secretly to think in their hearts that they *make God some amends* for their sins. And the reason of this is, because it is natural to all men to be self justifiers, and to place a justifying power in themselves, and to conceive a more than ordinary value and excellency in their own works, but especially such works as are religious.

"But this conception is of all others the most dangerous to the soul, and dishonourable to God, as being absolutely and diametrically opposite to the tenor of the Gospel, and that which evacuates the death and satisfaction of Christ; for it causes us, while we acknowledge a Christ, tacitly to deny the Saviour. And herein is the art and policy of the devil seen, who will keep back the sinner as long as he can, from the duties of repentance and humiliation; and when he can do this no longer, he will endeavour to make him *trust and confide in them*. And so he circumvents us by this dilemma. He will either make us neglect our repentance, or adore it: throw away our salvation by *omission of duties*, or place it *in* our duties: but let this persuasion still remain fixed upon our spirits, that repentance was enjoined the sinner as a duty, not as a recompence; and that the most that we can do for God, cannot countervail

the least that we have done against him.

"2. In the next place, therefore, *positively*; that course which alone is able to purify us from the guilt of sin, is by applying the virtue of the blood of Christ to the soul, by renewed acts of faith. We hold indeed, that justification as it is the act of God, is perfect and entire at once, and justifies the soul from all sins, both past and future: yet justification and pardoning mercy are not actually dealt forth to us after particular sins, till we repair to the death and blood of Christ, by particular *actings of faith* upon it; which *actings* also of themselves cleanse not away the guilt of sin, but the virtue of Christ's blood conveyed by them to the soul: for it is that alone that is able to wash away this deep stain, and to change the hue of the spiritual Ethiopian: nothing can cleanse the soul but that Blood that redeemed the soul.

"The invalidity of whatsoever we can do in order to this thing, is sufficiently demonstrated in many places of Scripture, Job ix. 30, 31. 'If I wash myself with snow water, and make my hands never so clean, yet thou shalt plunge me in the ditch, and my own clothes shall abhor me.'\* He that has nothing to rinse his polluted soul with, but his own penitential tears, endeavours only to purify himself in muddy water, which does not purge but increase the stain. In Christ alone is *that fountain that is opened for sin and for uncleanness*; and in this only we must wash and bathe our defiled souls, if ever we would have them pure. (1 John i. 7.) The blood of Christ cleanseth us from all sin. It is from his crucified side that there must issue, both blood to expiate and water to cleanse our impieties. Faith also is said to purify the heart.

\* The reader may refer to Dr. Chalmers's excellent sermon on this text for many valuable remarks on the subject.

(Acts xv. 9.) But how? Why certainly, as it is instrumental to bring into the soul that purifying virtue that is in Christ. Faith purifies, not as the water itself, but as the conduit that conveys the water. Again, (Rev. i. 5.) Christ is said to have washed us from our sins in his own blood. There is no cleansing without this. So that we may use the words of the Jews, and convert an imprecation into a blessing, and pray that 'his blood may be upon us, and upon our souls;' for it is certain that it will be one way upon us, either to purge or to condemn us. Every soul is polluted with the loathsome, defiling leprosy of sin. And now for the purging off of this leprosy, if the Spirit of God bids us go and wash in the blood of Christ, that spiritual Jordan, and assures us that upon such washing, our innocence shall revive and grow anew, and our original lost purity return again upon us, shall we now, in a huff of spiritual pride and self-love, run to our own endeavours, our own humiliations, and say as Naaman, 'Are not the rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean?' Are not my tears, my groans, and my penitential sorrows, of more efficacy to cleanse me, than the blood and death of Christ? May I not use these and be clean, and purified from sin? I answer, No; and after we have tried them, we shall experimentally find their utter insufficiency. We may sooner *drown*, than *cleanse* ourselves with our own tears."

R. P. B.

To the Editor of the Christian Observer.

IN addition to the remarks made by F. Y. in your last Number, on the Church service for the thirtieth of January, I am tempted to offer the following.—

Had the compilers of this occasional service intended that the form of prayer should be used on the Sunday, and the fast kept the day fol-

lowing, they could not but have expressed themselves more clearly and grammatically thus: "If this day shall happen to be Sunday, this form of prayer shall be used, *but* the fast kept the next day following." But surely it could not have been their intention to separate the two joint acts of humiliation, prayer and fasting. Agreeably to the practice of the Catholic Church, which never admitted fasting on Sundays, they have taken particular care in this instance that the fast should not be kept on the Christian Sabbath, and have therefore enjoined that it should be kept on the next day following; and that they intended also that the form of prayer should accompany the outward act of fasting, might be inferred from the title of the service—"A Form of Prayer with Fasting"—as also from many expressions used in the service, and which profess that we are at that time "turning unto the Lord, in weeping, fasting and praying;" which is not the fact, neither can be, on the Sunday, because the church has enjoined that all Sundays shall be observed as festivals, whence all vigils and fast days falling on the Sunday, are kept the Saturday preceding. Such is the distinction made between a fast and a day of thanksgiving falling on the Sunday; for if, for instance, a day of thanksgiving shall happen to be a Sunday, then the Rubric orders that the usual office shall be used. From the following words of the Rubric in question, I think it may be inferred, that the form of prayer is to be used on the Monday. 'And upon the Lord's day next before the day to be kept, at morning prayer, immediately after the Nicene Creed, notice shall be given for the due observation of the said day.' Now, the Monday is certainly to be kept a fast; but if the form of prayer is to be used on the Sunday, I can neither conceive how the notice is to be given for a fast only, and that too in the course of the service for the day,



nor how the day can be duly observed without having the usual service of the church performed exactly as it would have been if the 30th of January had fallen on the Monday.

A. B.

To the Editor of the Christian Observer.

THE Rev. Mr. Simeon, in a passage in his highly valuable "*Horæ Homileticæ*," cited in your Number for May, p. 343, remarks, that "pious men, both of the Calvinistic and Arminian persuasion, approximate very nearly when they are upon their knees before God in prayer; the devout Arminian then acknowledging his total dependence upon God as strongly as the most confirmed Calvinist; and the Calvinist acknowledging his responsibility to God, and his obligation to exertion, in terms as decisive as the most determined Arminian."—I have frequently heard the same remark made in conversation; but doubt how far such statements are correct. Indeed, I am inclined to believe that on few occasions are the effects of the two systems *more* visible than in the prayers of their respective abettors.

It is very true, that "the devout Arminian acknowledges his total dependence upon God;" but there is nothing in his doctrinal system which he considers at variance with such a profession. The Calvinist likewise "acknowledges his responsibility and his obligation to exertion;" but this also he conceives to be in perfect accordance with his doctrinal hypothesis. The reason, perhaps, of the common expression of surprise by the opposite parties at not finding the prayers of each other contradictory to their own views of truth, is, that each is apt to consider his neighbour as holding sentiments which he by no means admits, and rejecting others which he cordially embraces. When, therefore, he learns his opponent's real sentiments, unclothed in the garb of con-

troversy, as of course they appear in humble prayer, he finds that the opinions which he imputed to him are *not* his sentiments, and that his system is not necessarily accompanied by the injurious appendages which the imagination of the opponent had interwoven with it. Calvinists are apt to suppose that their Arminian friends are heretical on the subject of original sin; that they are not clear upon the fundamental point of justification by faith; that they attribute merit to their imperfect works; and that they make holiness not only the *qualification*, but a part also of the *claim* to heaven. Arminians are apt to fancy, that their Calvinistic brethren think so exclusively of their election to life, that they fail to examine themselves as to the grounds of their confidence; that they indulge a secret persuasion, that provided they have faith, it matters little whether it operates in good works; and that they not only exclude holiness as a meritorious condition, but deny its necessity altogether, and thus practically echo the licentious maxim, "Let us sin that grace may abound."

Now, it requires but a slight knowledge of the real sentiments of the contending parties, supposing them to be true Christians, to perceive that these *imputed* dogmas are not a part of their admitted creed. But, for want of coming into intimate contact, prejudice and party-spirit so often blind the eyes of each, that they are slow to believe that these hideous inferences are engendered only in their own imaginations. Even should the parties meet for disputation, it is not likely that a correct impression will be left on the minds of either; for both will probably be so intently employed in attacking and defending certain positions, and in discovering all the supposed evil tendencies of the opposite scheme, that it is more than probable that they will separate with a fonder re-

gard than ever for their respective systems. But in prayer, the angry passions are hushed; each speaks simply as he feels, and as a penitent sinner utters his confessions, or as a grateful believer his acknowledgments, before "the God and Father of our Lord Jesus Christ," and prays for the temporal and spiritual mercies of which they mutually feel their need. Hence, as the parties do not appear to differ, it is concluded that they agree.

This inference, however, by no means follows; for a closer examination will shew that the petitions of each were imperceptibly modelled upon his own system; and that the whole strain of their prayers, though not contradictory, was perfectly distinct. They differ chiefly by omission; and by a tendency each to view only one side of the question. This may be illustrated by an example.—I some time since heard two clergymen, on two successive mornings, pray with a party of friends at the usual devotions of the family. They were both men of integrity, piety, and prudence; but were, in the current, though incorrect, phraseology of the times, designated—the one a Calvinist, the other an Arminian. The prayer of my Calvinistic friend commenced with grateful adoration to God for the stability of his covenant, the unchangeableness of his promises, and the freedom of his mercy, which it exemplified in the cases of Abraham, Isaac, Jacob, David, and several other scriptural characters. It went on to recite a number of the most consolatory passages of Scripture relative to the goodness of God to his people; it disclaimed all human merit, and implored that we might be kept from a self-righteous bias; it dwelt upon the character and offices of the Redeemer; it entreated the outpouring of the Holy Spirit; it prayed for a deeper insight into the doctrines of grace—that God would reveal himself to us more fully—and

that we might more clearly read our title to eternal life. My Arminian friend was much edified and comforted by this prayer; which he described as highly spiritual, and as having *induced him to resolve* more than ever to "press forward towards the mark of the prize of his high calling of God in Christ Jesus."

The prayer on the succeeding morning was to the following effect: It began with an expression of humility and awe in approaching the Divine presence; it went on to pray for the pardon of our sins, enumerating not only what are called spiritual sins, but unamiable tempers, unbecoming words, and a variety of moral offences; not of the grosser kind, to which none of the party were probably addicted, but of those into which we might be more likely to fall; in respect of which, and every other sin, our friend implored grace to contend, and strength to obtain daily victories. He further prayed that our hearts might be cleansed, and our motives purified; and that we might advance in all the graces and virtues of the Christian character, so as to adorn our holy profession, and to maintain serenity of conscience, and peaceful communion with God. He also prayed that we might become humble, gentle, and forgiving in our spirit; that we might be more diligent, self-denying, and benevolent in our conduct; that we might "work while it is called to-day," and might ever keep the glories of heaven full in our view as a constant stimulus to perseverance in our Christian course. My Calvinistic friend remarked, that he had felt deeply humbled before God while he was thus drawn to reflect upon the evil nature which, notwithstanding his conversion of heart, he still retained; and of which he could say with the Apostle, that it was opposed to the spirit of his mind, and too often brought him into captivity to his love of sin. Hence he was led



to look more humbly and implicitly to the sacrifice of his Redeemer, and to renounce every tendency to self-justification and complacency in his own attainments.

It appears, then, that neither party was offended with the other; though, if we look at the general complexion of their prayers, it is impossible not to see that they secretly referred to different systems. Indeed, in some parts of each prayer, a third person might be led to suspect that each had the supposed errors of the other in his view in some of his deprecatory clauses. But if this were the case, why, it may be asked, did not the opposite party feel the force of the reference? Precisely because he did not cherish the supposed doctrine at which the deprecation was levelled. When, for example, my Calvinistic friend prayed against a self-righteous spirit, I thought, not only from some of his expressions, but from the disproportionate length of this part of his prayer, and from the peculiar fervour with which he *preached* while he *prayed*, that he feared some of the company were a little inclined to this fault. But my Arminian friend I found entered as warmly into the petition as the speaker himself, and confessed, in subsequent conversation, how much we are all in danger of this legality of spirit; never suspecting that the prayer was intended as a sort of side-blow at his own favourite system.—A similar effect followed in reference to some of the petitions of the Arminian, in which he seemed to glance at certain supposed evil tendencies of the Calvinistic hypothesis.

Had I selected a stronger case, I might have proved still more fully the difference between what I have ventured to denominate a Calvinistic and an Arminian prayer. I have particularly felt this contrast when a zealous friend, inclined to either extreme, has assisted me either in the pulpit or in the ordinary devotions

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of my family. In the former case, the whole sermon, without, perhaps, any one unscriptural or unkind statement, has been silently correcting my mistakes, and initiating my congregation in a better line of thinking. In the latter, the prayer has been evidently constructed in the same charitable spirit. I had, perhaps, from the passage which occurred in the regular reading of the Scriptures with my family offered a few expository remarks, without any reference to controversy. My zealous friend, not being confined to a written form in his prayer, took that opportunity of altering the impression left by the exposition. All he said was perhaps scriptural and useful; it shocked no prejudice on either side; yet it was easy to see that it was intended to obviate certain errors into which he thought it probable my exposition might lead my family.

The whole of this effect arises from persons addicting themselves to a more prominent view of a part of the Gospel than of the whole. When, a few mornings since, I urged upon my domestic auditory the duty of heavenly-mindedness, I of course did not intend to derogate from the doctrine of the atonement, or of justification by faith, or to deny the necessity of the Holy Spirit's influences; yet such might have been supposed to have my intention by any third person who had heard my reverend friend's prayer—the chief part of which was, that we might not be ensnared to trust in “duties,” but might adhere wholly to the Cross of Christ. But my zealous friend was so in the habit of viewing but one half of the Gospel, that he was unable to discern the whole in its scriptural connexion. I have another friend who is as jealous on the contrary side, and who seems to fear for me, lest the exhibition of the free grace of God in Christ, with all the consolatory positions which flow from that truth, should lead my li-

tle circle to Antinomian presumption and an unholy life.

The object which I proposed to myself by these remarks was, to point out an easy, and, I trust, scriptural, mode of rendering religious persons of both parties less violent disputants, and, perhaps, sincere friends, without concession or retraction on either side. My plan is simply this: *Let each preach as he prays.* This, it is true, will not alter the sentiments of either; but it will place them in a form in which they will not be perpetual subjects of misconception or irritation. It will lead each party to a scriptural elucidation of his own views, without vehemently attacking those of his Christian brethren. And this is one great secret for peace: it is also the usual practice of the sacred writers thus to prevent error by pre-occupying its place with truth. Nothing can be less controversial than most of those passages in the writings of St. Paul, which are claimed by the Calvinist: they do not occur as topics of speculation, but as motives to love, to joy, to humility, to holiness, to self-renunciation. Let us suppose a zealous Calvinist and an Arminian disputing respecting the doctrine of free-will and human power. What nice distinctions would they invert! What direful tendencies would each fix on the hypothesis of his opponent! What breaches of Christian charity, and,

perhaps, even of ordinary civility, might ensue! But let us imagine the Calvinist putting his ideas into the shape of humble prayer and thanksgiving. He would, perhaps, express himself in something like the following manner:—"O Lord, to Thee am I indebted for all the spiritual as well as temporal blessings which I enjoy. I was once living without Thee in the world: my tastes and inclinations were depraved: I had no will to turn to Thee, for I preferred the world and its vanities to the things of eternity. But thou didst change my heart. Thou didst convince me of my sin and folly; and by thy Holy Spirit didst both give me the desire and assist me in the endeavour to return unto the Lord my God; else I had still been disobedient, and had perished in my sins." What pious Arminian, unless rendered peculiarly suspicious by controversy, but would fully acquiesce in these sentiments, or, at least, would suffer them to pass without offence. Yet clothed in "good set terms," and formed into cold abstract propositions, and unconnected with the *personal experience* of the individual Christian, some of the sentiments, more or less *implied* in this confession and thanksgiving, have helped to furnish reams of angry controversy, and to confuse many a weak brain with a cloud of logical distinctions.

W.

### MISCELLANEOUS.

To the Editor of the Christian Observer.

"A KING," observes the sagacious Verulam, "is a mortal god on earth, unto whom the living God hath lent his own name as a great honour; but wistful told him, he should die like men, lest he should be proud, and flatter himself that God hath, with his name, imparted to him his nature also."

Although some months have elapsed since this sentence was fulfilled in the case of our late beloved Monarch, and many communications have appeared both in your Numbers and in various other publications on his character, it may not be regarded as an unwelcome effort once more to draw the attention of your readers to the subject. It is



not meant to repeat the various details of his life ; they will be collected and recorded elsewhere ; but there has appeared to the writer of these lines to be so striking a parallel between our late revered monarch, and the received characters of those two illustrious brothers, who, at the dawn of the 16th century, successively filled the electorate of Saxony, Frederic III. and John I., that while it deserves to be noticed as illustrative of the uniform operation of Christian principles in those who occupy the lofty and difficult province of rulers, it may serve also with but few deviations, which arise from the difference of circumstances and events, to delineate some of the qualities of George III., and to present them in their practical bearings to the contemplation of those who survive him. I propose, therefore, to collect a few passages from the histories of the period of the Reformation, illustrative of the characters of these two Electors, and the principles by which they were actuated, and to notice briefly as I proceed the applicability of some features to the delineation of our deceased King, leaving to your readers to remark the more general characters of resemblance. I am the more inclined to transcribe the extracts to which I allude, because, independently of the parallel which I propose to draw, they are in themselves interesting, as being descriptive of two characters celebrated in the annals of the Protestant Reformation.

On the 5th of May 1525, Frederic, Elector of Saxony, departed this life. His death was peaceful and pious ; and as he had been the early friend as well as the constant protector of the reformed cause, it was an event which could not fail of producing a strong impression on the minds of Luther and Melancthon. Luther delivered a short discourse in German, and Melancthon pronounced an oration in the Latin language. From

the latter, the following passages are selected, as in a peculiar degree applicable to the character of our late revered Sovereign.

“ This nation is highly indebted (remarks Melancthon, speaking of the Saxons,) to the higher orders for the advancement of sacred literature, and, under Divine Providence, for the existence of a prince who, being formed by nature pacific, humane, and merciful, esteemed nothing more dear to him than the best interests of his people. He was just, *gentle, firm* ; careful of the public welfare, diligent in ascertaining the rights of others, and pacifying the contentions of fellow-citizens ; patient towards the faults of the people, aiming mildly to restore those who were capable of amelioration, but severe in punishing the wicked and incorrigible.\*

“ The multitude, I am aware (continues he,) is struck with admiration of heroic achievements, and esteems the soldier above the quiet citizen. The virtues of domestic life are overlooked, and they who cultivate peace and the arts acquire but slender praise. But I confess myself of a far different opinion.”

“ Frederic excelled in the more *useful virtues*. His wisdom, zeal, and fortitude were of no common cast, co-operating to overcome the impetuosity of anger, to spare the lives of his subjects, and to allay the violence of armed hostility by every reason and counsel. Never was our illustrious Prince known to revenge private injuries ; and, like Pericles, when his friends were enumerating his trophies, and congratulating him on his victories, he might have replied, ‘ The praise of these does not belong so much to *me* as to *my soldiers* ; but *this* I will claim as a just

\* Is not this paragraph a just description of our late Sovereign's cautious but intrepid conduct during the riots of the year 1780 ?

distinction, that *no citizen through my means ever put on mourning* ; intimating that he had never been guilty of any treacherous violence to advance his own dignity.\*

"He possessed, moreover, the greatest private virtues, and a peculiar devotedness to the study of the Christian Religion. He always treated sacred things with the utmost seriousness; and, amidst the contrariety of opinions prevalent in the present age, he diligently aimed to discover the best and least dubitable. Often would he confer with learned men on the nature and power of religion.†

"He neither approved nor condemned any thing with precipitation. Whenever he saw the evi-

\* This was emphatically true of our late Monarch. I need scarcely remind the reader of his generous conduct towards the unfortunate individuals who at two several times attempted his life:—not only forgiving them, but even pensioning their relatives. It is but recently that one of these penitents has ceased by the death of the party. Such conduct almost compels the remark applied to Archbishop Cranmer, "Do unto my Lord of Canterbury a shrewd turn, and then you may be sure to have him for your friend whilst he liveth." See some remarkable instances of this in Richmond's *Fathers of the English Church*, Vol. III. p. 17, &c.

† A similar plan was adopted by Queen Caroline, consort of George II. She appointed a particular day in the week when learned men, divines and others, were invited to attend her Royal Highness in the evening; a practice which she continued after her accession to the throne. Of this company were Doctors Clarke, Hoadley, Berkeley, and Sherlock. See Bishop Berkeley's *Memors*, p. 28.

Our late Sovereign likewise frequently enjoyed the conversation of wise and pious men, whom he sent for to his palace expressly for this purpose. See, for instance, the accounts of his interviews with Dr. Beattie and others. The interesting dialogue which occurred with the former is related in your volume for 1807, p. 513.

dence of religious truth, he embraced it with all his soul; and it became the means of establishing and nourishing his piety. He shunned insignificant disputes, which did not conduce to edification; and when he observed certain impious men, upon pretence of enjoying evangelical liberty, debasing themselves and religion, by a ferociousness of conduct and a contempt of public decency; he cautiously avoided giving them or others occasion of introducing rash changes through his example, perceiving the dangerous tendency of such innovations."

"Our country also (adds Melancthon) has lost not only a useful and gracious *prince*, but also an excellent *father*. They merit the highest honour in every place who assiduously *cultivate* the country: *he* did indeed cultivate it, devoting his time to its improvement,\* to the education of youth, and to the promotion of commerce"

Such is the outline of that portrait which the pen of Melancthon drew of the illustrious Frederic. He was succeeded by his brother, the Elector John, who ruled during a period of considerable agitation for seven years, and died in August 1532. From Melancthon's elegant Latin oration at his funeral, the following passages are extracted, as furnishing features of resemblance to the tranquil and dignified conduct of our late Monarch.

"I shall not speak (he remarks) of his noble birth, or of his youthful pursuits, *though he might be highly eulogized for modesty and*

\* On the subject of the education of the poor, it can hardly be necessary to remind the reader that at no period of British history were such efforts made, and so many deep-rooted prejudices overcome, towards the accomplishment of this object, as in the reign of King George III; and our late King himself, with his venerable consort, were among the first and most generous supporters of Sunday as well as other schools.



*temperance,\** but confine myself principally to the delineation of his character during the period of his public life, since the decease of his illustrious brother. Amidst a thousand difficulties, the genuine piety of the Elector John, his *firmness, moderation, peaceful intentions*, and every other virtue which can constitute a good prince, were conspicuous. It is a glorious trophy characteristic of his reign, and demands our gratitude, that in a most turbulent period these realms, by the interposing mercy of Providence, have been preserved in comparative tranquillity. He was a prince favoured by Heaven, and his authority, moderation, and zeal have eminently conducted to these ends." "When he could have gained most decisive advantages over his most inveterate enemies, who were at that moment plotting his ruin, he spared them!—How often has he shewn a mind impregnable to sentiments of private cupidity! After composing strife, he never cherished revenge."

"What shall I say of his *domestic* administration, which was replete with clemency and humanity? Homer represents Ulysses as ruling the Thracians like a good father; and Xenophon, who proposes Cyrus as a perfect pattern for a prince, says, that a good prince resembles most a good *parent*: and who ever had it in his power to say any thing worse of our departed prince, who was incapable of acting with cruelty or pride? To me he appeared to cherish the most paternal feelings for all his subjects, and I have often noticed the most striking indications of it both in private discourse and in public transactions."

"His private life was most unostentatious; free from *all disgraceful excess and dissipation*; and all the leisure hours he could command at

intervals of public business were *devoted to sacred literature*, and especially to the study of the *Christian Religion*. To this he gave his principal attention during the latter period of his life; and I know from indubitable authority, that he *abounded in the exercises of devotion*. No one is ignorant of the dangers he incurred through his attachment to evangelical truth; and God eminently honoured his exalted virtue by protecting him through so many years, and liberating him from so many dangers, by interposing, as he did for Hezekiah when blockaded by the Assyrian army in Jerusalem."—The reader cannot fail to recollect here the several striking instances in which the ægis of a protecting Arm appeared to ward off the assaults of public fury at one time, and private assassination at another, from our beloved Monarch; on each of which occasions he recognised the Divine interference for his defence.

The concluding passage of Melancthon's oration is affectingly apposite to our own loss and our own circumstances; and it contains a devotional sentiment in which I feel persuaded that every Christian subject will most heartily join.

"In whatever dangers and misfortunes the state may hereafter be involved, I will not pretend to predict, but most humbly implore the supreme Jehovah, while our departed Elector rests in peace, to look upon the family of his subjects, to bestow his mercies on *his son and successor*, that *he* may prove our protector amidst impending dangers, and give peace to the state for the advancement of his truth and the glory of Jesus Christ. We acknowledge that God is the only sufficient Preserver of the state: to him we fly; from him we implore assistance, who has promised to hear the supplications of the afflicted. Let me exhort all (concludes this pious reformer) earnestly to unite in this prayer to God to bless

\* See Dr. Ayscough's Letter to Dr. Doddridge. King George's abstinence, with regard to the gratifications of the table, is well known.

*the prince under whose protection we are now placed, that he may preserve the peace of the church, maintain the doctrines of the Gospel, and promote every description of useful learning!"*

Thus properly is this dignified eulogy on the departed Monarch completed by a petition for his successor to Him who reigns over all rule, and authority, and dominion, and who, having given his judgments to the King, was able also to impart his righteousness to the King's son. The importance of such a prayer will rise in our esteem in proportion as we admit the remark of Lord Bacon on the influence of sovereigns over their people, that "princes are like the heavenly bodies which cause good or evil times." Eminently does experience attest the soundness of this observation. The reigns of the two Electors, and *their* influence on their Saxon subjects amply prove it; and may I not add that the coincidence and parallel between theirs and our venerated King's is not less complete in *this* than in other conspicuous instances? A reign of unprecedented duration, and of unexampled consistency, in which the ruler himself exhibited the most submissive deference to those laws, human or divine, which he commended to the observance of his subjects,—a reign in the dawn of which youthful temptations were subdued, and in the progress of which personal and social virtue was cultivated, and this on Christian principle, and with a perpetual reference to his Creator, Redeemer, and Judge; a reign in which mildness and decision walked hand in hand, and toleration on the one part, and prudence and regard to established usages on the other, were perpetually exercised; a reign in which some of the most fearful dangers, both secular and moral, threatened us, but the turbulent rage of which was restrained till we heard them called off like the thunder clouds of a lowering sky to utter

their desolations elsewhere; a reign in which such amendments were made in our civil polity as compel universal praise, and a reign too of unexampled Christian benevolence,—must surely be blessed: and such a monarch must live long in the memories, and hearts, and habits of his subjects. The epitaph of John I. the illustrious Elector, would well apply to him.

Asseruit Christi lingua professa fidem.  
Notior ut feret divini gloria Verbi,  
Temporibus fulsit quæ rediviva suis:  
Utque Evangelii studium deponere vellet  
Flectere illum nullæ potuere minæ.  
Ista sibi incendit constantia pectoris, hostes  
Attulit, et passim multa pericla sibi.  
Sed illum protexit difficili tempore Christus,  
Et gratam pacem pro pietate dedit.

He was found firm to his country and to his God: open in the avowal of his religious principles, consistent in the performance of his religious duties, and happy in the possession of his religious hopes. Licentiousness and vice were frowned away from his presence and his court: slander was overcome by well-doing, and sarcasm disarmed by benevolence. Morality was every where encouraged under his auspicious smile, and the whole country was the better for his *example* as well as his *dominion*; perhaps preserved, under God, in a considerable degree by it from the contagion of demoralizing habits and revolutionary sentiments, and rejoicing in its security and exemption from many of the calamities which other nations have suffered. H.

To the Editor of the Christian Observer.

ALLOW a stranger to the Christian Observer, to send you an extract from a communication just received from a friend in Massachusetts, on a subject on which all sects and parties, who have any portion of the spirit of their Divine Master, must cordially unite; namely, that



of the iniquity of the slave trade and its ruinous consequences, and this whether as it respects the oppressor or the oppressed.

My friend, speaking of the application recently made to the American Congress for the admission of the Missouri Territory as one of the United States, with the permission to hold Slaves, proceeds as follows :

—"It was generally believed that Congress would not grant such an indulgence; that it would be a violation of the Bill of Rights, on which our Constitution was founded, as well as of the principles of justice and humanity. Both in the Senate and Congress, the question whether Missouri should be admitted with or without the restriction, was agitated in warm debate, and in some most impressive speeches. All that learning, humanity, a regard to sound policy, and a respect for the principles of our free government, could adduce in favour of restricting slavery in the new state, exhibited with the most powerful and impressive eloquence, failed, alas! of effecting their benevolent purpose. Their pleadings fell upon deafened ears, and moved not hearts indurated by selfishness. The bill for the admission of Missouri into the Union passed the House of Representatives *without* the restrictive clause prohibiting slavery, though only by a majority of four votes;—against the restriction 90, for the restriction 86;—so that Missouri is permitted to become a slave-holding state!"

My correspondent thus proceeds : "It is impossible to describe the feelings of surprise and regret which this decision has occasioned in all the New England States. The friends of humanity and freedom are palsied with the shock. Not only will this be the means of continuing and extending the most unchristian and disgraceful practice of keeping Slaves, but of opening a new mart for the

sale, and thus furnishing slave-traders and kidnappers with inducements to procure 'per fas aut nefas,' new supplies by importation."

My friend adds : "In connexion with this lamentable result, is another occurrence painful in the extreme. You have doubtless heard that the most distressing fire ever known in this country extended its ravages in Savannah, the capital of Georgia. A tender feeling for the sufferers called out very liberal contributions for their relief, particularly in the Northern States. In the city of New York, the sum of twelve thousand dollars was promptly subscribed and forwarded, with a request that such People of Colour as were sufferers might participate in the distribution. This gave umbrage to the city council of Savannah, who sent back the money to the donation committee of New York, because they considered it as encumbered with a condition with which they were unwilling to comply. How strange, how passing strange, that the pride of domination over a humbled race of wretched people should so operate and prevail as to produce the rejection of a charity, in which benevolence had hoped, that however cruelly degraded, they might have equitably shared! How apparent, that the possession of Slaves renders the heart of the master not merely insensible to the obligations of humanity, but even to the claims of compassion and mercy!"

It is some satisfaction, Mr. Editor, to know assuredly, that among the more enlightened part of our transatlantic brethren, of whatever sect or party, this most unchristian transaction is so strongly reprobated.—I am not at liberty, without his permission, to give the name of my correspondent; but as a proof of my full conviction of the correctness of his account, I beg leave to subscribe my own,

CATHARINE CAPPE.

## REVIEW OF NEW PUBLICATIONS.

*Travels in Nubia.* By the late JOHN LEWIS BURCKHARDT.\* Published by the Association for promoting the Discovery of the interior Parts of Africa. With maps. London: Murray. pp. 635.

BEFORE we proceed to extract a few passages from this interesting volume, it may be satisfactory to give a slight sketch of the *personal* history of its lamented author.—J. L. Burckhardt was the son of a distinguished family of Basle in Switzerland, but was himself born at Lausanne. His father began life with auspicious prospects, but the French Revolution blighted all his hopes, and it was with difficulty that his life was preserved from the scaffold. Having entered a Swiss regiment in English pay, he left his wife and family at Basle, where Lewis was a daily witness to the miseries inflicted by the

\* From the similarity of names, as well as the scene of their travels, it may be necessary to caution the reader against confounding J. L. Burckhardt with the Rev. Christopher Burkhardt. The latter, like the author of the present work, was a well informed and enterprising traveller: he performed an arduous tour through Egypt, Palestine, and Syria for the express purpose of distributing the holy Scriptures; and died in August 1818, at Aleppo, of a malignant fever, after a short but most indefatigable career of only eight months devoted to the object of his benevolent mission. He was supported by the private contributions of a few friends; but his labours were dedicated to objects of public utility, and both the Bible Society and the Church Missionary Society will long regret his loss. Like John Lewis Burckhardt, he was eminently qualified for his enterprise by a spirit above fear; but he had other qualities, which, as we shall see in the course of our remarks, we in vain look for in the traveller whose posthumous work lies before us. He was "full of the Holy Ghost and of faith;" and was willing to bear his constant and undaunted testimony to the truth of the Gospel of his Redeemer in scenes of the greatest danger.

republican French, and grew up with a detestation of their principles, and a resolution never to bend under their yoke. At the age of sixteen he was placed at the university of Leipsic, whence, in four years, he removed to that of Gottingen. In both places he maintained a high character for frankness, cheerfulness, kindness, and evenness of temper. His talents also were of a high order, and his zeal in the pursuit of knowledge was unwearied. Unable to find any nation on the continent not under the sway of France, he repaired to England in the year 1806, and introduced himself to the late Sir Joseph Banks, whose connexion with the association for making discoveries in Africa soon led Burckhardt to offer his services as an explorer under its patronage. A strong representation of the dangers of the service having been made to him, and his resolution still remaining unshaken, his offer was gladly accepted. Indeed, he was admirably adapted for the project, as well by the qualifications already mentioned, as by great vigour of constitution, a powerful ascendancy of mind, and an inflexible perseverance and devotedness to his object. Having prepared himself, both mentally and physically, for his employment, by the study of Arabic, chemistry, astronomy, mineralogy, medicine, and surgery, and by taking long journeys bare-headed in the sun, sleeping upon the ground, and living on vegetables and water, he set sail from Cowes in March 1809, and arrived at Malta the following month. To facilitate the purposes of his mission, he not only assumed the oriental costume and language, but professed himself a Mohammedan; a circumstance to which we shall have further occasion to allude in the conclusion of our remarks. From Malta he proceeded



to Aleppo, and remained two years and a half in Syria, adding to his practical knowledge of Arabic, and familiarising himself to Mohammedan society and manners, in order to perfect himself in the part which he was to act, and which was considered essential to his success in penetrating the north-eastern tracts of Africa, to which his journey was ultimately to be directed. From Aleppo we find him making various tours, and visiting, among other places, Palmyra, Damascus, Mount Libanus and Anti-Libanus, and the unexplored country of the Haouran, or Aurantitis. We again find him at Tiberias and Nazareth; thence crossing the eastern side of the Jordan, and proceeding through the countries to the east and south of the Dead Sea, until he arrived at Wady Mousa, whence he pursued a westerly course towards the capital of Egypt across the valley of Arabia. From Cairo he was to penetrate the northern countries of the Great Desert, and thence to proceed towards the Niger, in order to explore the vast unknown tracks of internal Africa. A variety of circumstances delayed this journey; it being the wish of his employers, as well as the dictate of his own prudence, not to risk his personal safety, and the final object of his enterprise, by proceeding till he was fully qualified to sustain his part, and till a favourable opportunity occurred of joining a caravan bound for the interior.

In the interval he performed two arduous journeys into Nubia; the former in the direction of the Nile as far south as Dongola; the latter still farther south, as far as Shendy, and from that place to the eastward towards the Red Sea at Souakin.—These two journeys form the subject of the present volume. It may therefore only be necessary to say further, for the purpose of connecting the narrative, that he crossed the Red Sea, and performed the Mussulman pilgrimage to Mecca, whence

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he proceeded to Medina, and finally returned to Cairo, with a view to proceed on his ulterior designation. In the mean time, he drew up and transmitted to England an account of the whole of this extensive journey. The portion of it, as far as Souakin, is now before us; the remainder is preparing for publication, and is stated to contain the most complete account ever transmitted to Europe of Arabian society and manners, and particularly of the district called the Hadjaz, including the cities of Mecca and Medina, and of the Hadj or pilgrimage; his appearance as a Mohammedan having afforded him unequalled opportunities for acquiring information. His other manuscripts also, relative to Syria and the Holy Land, are in a course of publication, and are spoken of as peculiarly interesting. His projected journey into the interior of Africa was never performed, this enterprising traveller having expired at Cairo on the 15th October 1817. His constitution seems never to have recovered from the effects of his Arabian journey, having suffered severely from the climate of that country, which is almost proverbially fatal to Europeans. The account of his death we reserve to our concluding remarks.

Our readers will not expect us to follow the track of Mr. Burckhardt step by step; and to abridge his narrative into a barren itinerary would neither be profitable nor entertaining. A few miscellaneous passages are all that we can profess to offer.

The first class of extracts, and those which we are sure will be most eagerly looked for by a considerable portion of our readers, are such as illustrate biblical customs and allusions. The passages of this kind which we selected from Mr. Morier's second journey to Persia, (see *Christian Observer* for 1819, p. 798,) we have reason to believe were perused with much interest; and we think it a service to the public to

glean fragments of this nature from large and expensive publications; because the original works are usually, from their price, confined to a few possessors, and too many of the literary periodical journals display, in their selections from them, a want of interest, amounting almost to apathy, for every thing connected with sacred literature. In our search after materials of this description in the present volume, we have been somewhat disappointed; but we trust the portions devoted to Syria and the Holy Land may prove more fruitful. Unhappily, Mr. Burckhardt cannot in any sense be called a *Christian* traveller; and we look through the volume in vain for any, the slightest, recognition of the Divine inspiration of the Scriptures, or any acknowledgment of the truth of the Christian faith. Under such circumstances, we cannot of course hope for more than accidental illustrations of Scripture, except, indeed, so far as Jewish history is a subject of ordinary literature; for in this view it cannot but excite the attention of an oriental tourist, whatever may be his religious predilections, as we find in the case even of Volney himself, whose great effort was to mystify and mythologize both Judaism and Christianity.

The present appearance and condition of the city which gave birth to the great Apostle of the Gentiles may be learned from the following citation.

"The little I saw of Tarsus did not allow me to estimate its extent; the streets through which I passed were all built of wood, and badly; some well furnished bazars, and a large and handsome mosque in the vicinity of the Khan, make up the whole register of curiosities which I am able to relate of Tarsus. Upon several maps Tarsus is marked as a sea town: this is incorrect: the sea is above three miles distant from it. On our return home we started in a S. W. direction, and passed, after two hours and a half's march, Casal, a large village, half a mile distant from the

sea shore, called the Port of Tarsus, because vessels freighted for Tarsus usually come to an anchor in its neighbourhood. From thence turning towards the west, we arrived at our ship at the end of two hours. The merchants of Tarsus trade principally with the Syrian coast and Cyprus. Imperial ships arrive there from time to time to load grain. The land trade is of very little consequence, as the caravans from Smyrna arrive very seldom. There is no land communication at all between Tarsus and Aleppo, which is at ten journeys (caravan travelling) distant from it. The road has been rendered unsafe, especially in latter times, by the depredations of Kutshuk Ali, a savage rebel, who has established himself in the mountains to the north of Alexandretta. Tarsus is governed by an Aga, who I have reason to believe is almost independent. The French have an agent there, who is a rich Greek merchant." p. xvi.

Among the natural productions of a retired valley, the valley of Ghor—which lies to the south of the Dead Sea, and which is unknown, as Mr. Burckhardt conceives, both to ancient and modern geographers, although it is an interesting feature in the geography of Syria and Arabia Petræa—he enumerates *manna*: "It drops," he remarks, "from the sprigs of several trees, but principally from the Gharrab: it is collected by the Arabs, who make cakes of it, and who eat it with butter." (p. xlv.) In another place he gives a fuller description of this extraordinary production which he met with on a mountain, that lies eastward of Mount Sinai, called Djebal Serbal.

"The Bedouins collect to this day the manna, under the very same circumstances described in the books of Moses. Whenever the rains have been plentiful during the winter, it drops abundantly from the tamarisk (in Arabic Tarfa;) a tree very common in the Syrian and Arabian deserts, but producing, as far as I know, no manna any where else. They gather it before sunrise, because if left in the sun it melts; its taste is very sweet, much resembling honey; they use it as we do sugar, principally in their dishes composed of flour. When purified over the fire, it



keeps for many months. The quantity collected is inconsiderable, because it is exclusively the produce of the Tarfa, which tree is met with only in a few valleys at the foot of the highest granite chain." pp. lxvii, lxviii.

During Mr. Burckhardt's last residence in Cairo, he made an excursion to Mount Sinai and its neighbourhood, in order to avoid the plague which was raging in Egypt. He thus describes the peninsula which is formed by the two projecting arms of the northern part of the Red Sea, and in which Mount Sinai is situated :—

"The present inhabitants are a motley crowd of Bedouins from all quarters, Arabians, Syrians, Egyptians, Moggrebyns, united at present in three tribes, who are called masters of Sina, and who live like true Bedouins. They are in possession of several fruitful valleys where date trees grow, and where agriculture is practised by a minor set of Arabs, the descendants of Christian families, servants of the convents, who turned Mussulmans in the sixteenth century, and are no longer to be distinguished from their neighbours. To trace the route of the Israelites in this desert becomes very difficult, from the change which the proper names seem to have undergone. I could find very few watering places, whose names correspond with those in the Arabic version of the Scriptures, although there are several principal valleys and watering places, which must have been in the time of Moses, as they are now, the main places of resort of the shepherds of this province. About half way from Ras Abou Mohammed to Akaba, lies Dahab, (Deut. i. 1,) an anchoring place, with date plantations, and several mounds of rubbish covering perhaps ancient Hebrew habitations; five hours north of Ras Abou Mohammed lies the harbour of Sherm, the only one on this coast frequented by large ships. In its neighbourhood are volcanic rocks; I could find no others of that description in any part of the Sinai deserts, although the Arabs as well as the priests of the convent, pretend that from the mountain of Om Shommar (about eight hours S. S. W. from Djebel Mousa,) loud explosions are sometimes heard, accompanied with smoke. I visited that mountain, but searched in vain for any traces indicating a volcano. The library of the convent of Mount Sinai contains a vast

number of Arabic MSS. and Greek books; the former are of little literary value; of the latter I brought away two beautiful Aldine editions, a Homer, and an Anthology. The priests would not show me their Arabic memorandum books, previous to the fifteenth century. From those I saw, I copied some very interesting documents concerning the former state of the country, and their quarrels with the Bedouins." pp. lxviii, lxix.

Our next class of remarks and extracts will refer to that scourge of the human race—*slavery*. The author had a most favourable opportunity of collecting intelligence and making observations on this subject, as connected with the north-eastern parts of Africa, by travelling with companies of slaves and slave-merchants, through the deserts of Nubia.—His general report will be found from page 322 to page 344; besides which a variety of incidental notices and remarks occur in the course of the volume.

The chief mart in the Nubian countries for the Egyptian and Arabian slave-trade is Shendy, a town on the Nile, at the extreme limit of our author's southern tour. To this emporium slaves are brought from various parts of the interior, and particularly from the idolatrous (as distinguished from the Mohammedan) tribes in the vicinity of Darfour, Borgho, and Dar Saley. Our traveller calculated the number sold annually in the market of Shendy at five thousand, half of whom are purchased by the Souakin merchants; and the remainder are bought for the use of Egypt and Nubia.

Far the larger part of these slaves are below the age of fifteen: all of them, male and female, are divided into three classes; namely, those under ten or eleven; those between that age and fourteen or fifteen; and those above fifteen. The second class, called *Sedasy*, are the most esteemed. A male of this age averages fifteen or sixteen dollars in value, and a female twenty, or twen-

ty-five, provided the individual has had the small pox, the liability to which reduces the price about one third. Grown-up slaves are less valued; because their owners cannot place the same dependence on those who have not been early subjected to the yoke.

Few slaves are imported into Egypt without changing masters several times before they are finally settled in a family. A slave, for example, purchased at Fertit, is transferred at least six or eight times before he arrives at Cairo. These rapid changes, as might be expected, are productive of great hardship to the unfortunate individual, especially in the toilsome journeys across the deserts. Mr. Burckhardt saw on sale, at Shendy, many children of four or five years old *without their parents*; though in general the dealers do not separate them from their mothers; and to do so is esteemed, even by persons thus inured to the sight of human misery, an act of great cruelty. As soon as a slave-boy becomes the property of a Mussulman master, he is initiated into the rites of the Mohammedan faith, and receives an Arabic name. It is some consolation to learn from Mr. Burckhardt, that though he never knew an instance of a Negro-boy following the pagan religion of his father, and refusing to become a Mussulman, yet that he had often heard this refusal ascribed to Abyssinian slaves, who, having been converted to Christianity by the Abyssinian Copts, afterwards fell into the hands of Mussulman masters. He had been told of several of these slaves, particularly females, so steadily refusing to abjure their faith when in the harem of a Mohammedan, that their masters were finally obliged to sell them, in the dread of having children born of a Christian mother, which would have been a perpetual reproach to the father and his posterity. It is pleasing to behold the powerful effects of Christianity even

in a rude form, and under the most unfavourable circumstances; and is it too much to hope that, amidst these intrepid though obscure confessors and martyrs, there may have been those who really enjoyed the spiritual blessings of the religion for which they suffered, and were supported by that merciful Redeemer, whose name they were not ashamed to confess before men, in spite of stripes, and ignominy, and reproach?

Mr. Burckhardt has entered into the details of cruelties of a different kind practised on the slaves to raise their pecuniary value. The particulars are not suitable for a work of miscellaneous perusal; but they shew how fatally the habit of slave-trading stifles every sentiment of mercy in the human heart. The great mart, however, for supplying European and Asiatic Turkey with the kind of slaves required as guardians for the harem, Mr. Burckhardt informs us is not at Shendy, but at a village near Siout in Upper Egypt, *inhabited chiefly by Christians*!—What an argument is here given for the necessity of our Bible and Missionary Institutions, not only in professedly pagan lands, but in countries where Christianity, if known at all, has degenerated to little more than a mere nominal code, stripped of its merciful influences, and incapable, in its decayed and mutilated state, of prompting to deeds that are “lovely and of good report.”

Mr. Burckhardt, upon the whole, considers that the slaves are treated with some measure of kindness by the traders; so far at least that “they are *seldom* flogged, are well fed, and not overworked.” The extent, however, of this kindness is no greater than a horse-dealer shews to a horse which he is about to sell, and which would be deteriorated in value, if suffering from the effects of ill treatment. Mr. Burckhardt greatly qualifies his statement by adding, that this partial kindness “results not from humanity, but



from an apprehension that under different treatment the slaves would abscond: and they are aware that any attempt to prevent flight, by close confinement, would injure their health; for the newly imported slaves delight in the open air, and reluctantly enter houses, which they look upon as prisons." But let us see what is the conduct of the slave-dealer when his victim is completely in his power, as he is in what may be called, by analogy, "the middle passage."—Here the unfortunate individual has but too much occasion to feel the force of our author's remark, that "it is in vain to expect in a slave-trader any trace of friendship, gratitude, or compassion."

"But when they are once in the desert, on their way to their final destination, this treatment is entirely changed; the traders knowing that the slaves have no longer any means of escaping, give a loose to their savage temper. At Shendy I often overheard my companions, who, although savage enough, were certainly not of the worst class of slave-merchants, say to each other, when a slave had behaved ill, and they were afraid of punishing him, 'Let him only pass Berber, and the Korbadij will soon teach him obedience.' The Souakin traders with whom I afterwards travelled, shewed as little humanity, after he had passed Taka. The health of the slave, however, is always attended to; he is regularly fed, and receives his share of water on the road at the same time that his master drinks; and the youngest and most delicate of the females are permitted to ride upon camels, while all the others perform the journey on foot, whether it be to Egypt or to Souakin, as they had done from Darfour to Shendy. The hardness of the young slaves is very extraordinary; after several successive days' march at the rate of ten or twelve hours a day, I have seen them, in the evening, after supper, playing together as if they had enjoyed a long rest. Females with children on their backs follow the caravan on foot; and if a camel breaks down, the owner generally loads his slaves with the packages. If a boy can only obtain in the evening a little butter with his Dhourra bread, and some

grease every two or three days to smear his body and hair, he is contented, and never complains of fatigue. Another cause which induces the merchants to treat the slaves well, is their anxiety to dissipate that horror which the Negroes all entertain of Egypt and of the White people. It is a common opinion in the black slave countries that the Oulader Rif, or children of Rif, as the Egyptians are there called, devour the slaves, who are transferred thither for that purpose. Of course, the traders do every thing in their power to destroy this belief; but notwithstanding all their endeavours, it is never eradicated from the minds of the slaves." pp. 333, 334.

The mode of marching the slaves is described as follows:—

"On the journey they are tied to a long pole, one end of which is fastened to a camel's saddle, and the other, which is forked, is passed on each side of the slave's neck, and tied behind with a strong cord, so as to prevent him from drawing out his head; in addition to this, his right hand is also fastened to the pole at a short distance from the head, thus leaving only his legs and left arm at liberty; in this manner he marches the whole day behind the camel; at night he is taken from the pole and put in irons. While on my route to Souakin I saw several slaves carried along in this way. Their owners were afraid of their escaping, or of becoming themselves the objects of their vengeance: and in this manner they would continue to be confined until sold to a master, who, intending to keep them, would endeavour to attach them to his person. In general the traders seem greatly to dread the effects of sudden resentment in their slaves; and if a grown-up boy is only to be whipped, his master first puts him in irons." pp. 335.

The number of slaves in Egypt, properly so called, is said to be about forty thousand; of which two-thirds are males. Every person of property keeps at least one. During the plague in Cairo in 1815, upwards of eight thousand were reported to the government to have perished. But the number imported from Soudan to Egypt and Arabia, Mr. Burckhardt conceives to fall far short of those

retained by the Mussulmans themselves in the southern countries. In all parts, though with different gradations of wretchedness, their condition is degraded and servile; and our author very humanely suggests to the European nations in possession of settlements on the coasts of Africa, the duty of exerting themselves to introduce arts and industry among the Negroes, as the only means of enabling them to oppose with success their Mohammedan captors. In this view he judiciously mentions the importance of encouraging inland traffic: to this he *ought* to have added the introduction of Christianity, the blessed effects of which, in raising the condition of the oppressed, and chaining the arm of the oppressor, are second only to those higher claims which it possesses as "the power of God unto salvation."

The last class of extracts which we propose to transcribe, will relate to the manners and customs of the nations through which our author travelled. We did not expect that he would say much in favour of the Nubians in general, among whom he would be likely to find most of the prominent vices which characterize savage and uncivilized life. The following is his summary towards the conclusion of his second journey. It seems to us to bear marks of exaggeration, and is not altogether consistent with other parts of his work.

"The manners of the people of Souakin are the same as those I have already described in the interior; and I have reason to believe that they are common to the whole of Eastern Africa, including Abyssinia, where the character of the inhabitants, as drawn by Bruce, seems little different from that of these Nubians. I regret that I am compelled to represent all the nations of Africa which I have yet seen, in so bad a light. Had I viewed them superficially, I might have been scrupulous in giving so decided an opinion, but having travelled in a manner which afforded me an

intimate acquaintance with them, I must express my conviction that they are all tainted more or less deeply with ill faith, avarice, drunkenness, and debauchery. The people of Souakin partake of these vices with their neighbours of the desert, and in cruelty surpass them. My not being ill treated by the Souakin merchants in the caravan must not be adduced as a proof of their kindness of disposition. The secret fears of the Turks, which the entrance of Mohammed Aly into the Hedjaz had generally inspired, together with the apprehension of being brought to an account, if it should be known at Souakin and Djidda, that an Osmanly had been ill-treated by them, were probably a powerful protection to me, although not a motive sufficient to induce them to shew me the smallest kindness on the route. I do not recollect a single instance of their condescending to assist me in loading my camel, or filling my water skin, of interpreting for me, or of rendering me any of those little services which travellers are in the habit of interchanging: on the contrary, they obliged me, on different occasions, to furnish them with provisions and water; and in the evening their slaves were often sent to me to ask for a part of my supper for their masters, or to demand permission for the slave to eat with mine, under pretence that he had not had time to cook his supper. The intimacy of the people of Souakin with the Nubian Bedouins, and the unsettled state of their own government, have been the principal causes of their degenerating from the character of their Arabian ancestors. They have every where on the coast of the Red Sea, the character of avarice and ingratitude, or, to use the expression of an Arab of Yembo: 'Though you give them water from the holy well of Zemzem to drink when they are thirsty, yet they will suffer you to choke with thirst even when their own wells are full;' and this character is confirmed by the testimony of all those who have had an opportunity of observing them in their houses. At Souakin, the law of the strongest alone is respected, and it is impossible to carry on business without purchasing the protection of some powerful Hadherebe. Every day some bloody quarrel takes place among them." pp. 444, 445.

No one can be surprised at this account, even if assumed to be just, who considers what must be the effect on the human character



of being both the subjects and the agents of the slave trade.

In his former journey, however, Mr. Burckhardt had sketched a more favourable, and we are disposed to think a more correct, picture of the Nubian character. We shall give this extract in order to relieve or qualify the former; premising, however, that the diversity in these statements may possibly be owing to the wide difference which may exist, among the various tribes of Nubia and its vicinity, in their comparative degrees of civilization. Those of Souakin are represented as deplorably bad; but then they are stated to be a mixed race, occupied almost entirely in the cruel commerce carried on between Africa and Arabia.

"I found the Nubians, generally, to be of a kind disposition, and without that propensity to theft so characteristic of the Egyptians, at least to those to the north of Siout. Pilfering, indeed, is almost unknown amongst them; and any person convicted of such a crime would be expelled from his village by the unanimous voice of its inhabitants. I did not lose the most trifling article during my journey through the country, although I always slept in the open air in front of the house where I took up my quarters for the night. They are in general hospitable towards strangers, but the Kenous and the people of Sukkot are less so than the other inhabitants. Curiosity seems to be the most prominent feature in their character, and they generally ask their guest a thousand questions about the place he comes from, and the business which brings him into Nubia." p. 147.

And he adds in another place (p. 339.) "All that I have observed of them has not diminished my belief that *with proper education*, the Black nations might be made to approach, and perhaps to equal, the White."

*Despotism* is a vice almost inherent to such a state of society as that described in this volume; and we could wish that the panegyrists of "a state of nature," and the railers at limited monarchies, would correct their es-

timates by such transactions as the following.

"Here I witnessed one of those cruel acts of despotism which are so common in the East:—In walking over a large field, with about thirty attendants and slaves, Hassan told the owner that he had done wrong in sowing the field with barley, as water-melons would have grown better. He then took some melon seed out of his pocket, and giving it to the man, said, 'You had better tear up the barley and sow this.' As the barley was nearly ripe, the man of course excused himself from complying with the Koshief's command: 'Then I will sow them for you,' said the latter; and ordered his people immediately to tear up the crop, and lay out the field for the reception of the melon seed. The boat was then loaded with the barley, and a family thus reduced to misery, in order that the governor might feed his horses and camels for three days on the barley stalks." pp. 94, 95.

*Drunkenness*—another vice of almost all, but especially of uncivilized nations, as far at least as they have it in their power to indulge in it, or where the tendency to it is not counteracted by Mohammedanism—prevails to a lamentable extent in some parts of Nubia. It is a curious fact, that many nations which have invented scarcely any thing else, have discovered some mode of producing intoxication. Even some of the remote South-Sea Islanders, who possessed neither tobacco, opium, nor any of the fermented liquors or ardent spirits known in so many other parts of the world, had contrived a succedaneum for them long before their intercourse with Europeans. The same may be said of the Nubian tribes. The intoxicating liquor used by those at Berber is called Bouza: it is made by means of strongly leavened bread, formed of a coarse farinaceous substance called Dhoura, which is the common diet of the country. The bread is broken into crumbs, and mixed with water, and the compound kept over a fire for several hours, and then left for two nights to ferment.

This liquor is termed "the mother of nightingales," because it makes the drunkard sing.—The civilized world is greatly indebted to Providence for the introduction of liquids which exhilarate without intoxicating. In our own country, the use of tea, in particular, has greatly assisted to banish inebriety from the higher and middle circles; though we fear that the love of strong potions will be one of the last vices rooted out of the world. The reader may contrast the following picture with those which he may witness in almost any village in his own country.

"A gourd (Bourma) contains about four pints, and whenever a party meet over the gourd, it is reckoned that each person will drink at least one Bourma. The gourd being placed on the ground, a smaller gourd cut in half, and of the size of a tea-cup, is placed near it, and in this the liquor is served round to each in turn, an interval of six or eight minutes being left between each revolution of the little gourd. At the beginning of the sitting, some roasted meat, strongly peppered, is generally circulated; but the Bouza itself (they say) is sufficiently nourishing, and, indeed, the common sort looks more like soup or porridge, than a liquor to be taken at a draught. The Fakirs or religious men are the only persons who do not indulge (publicly at least) in this luxury: the women are as fond of it, and as much in the habit of drinking it, as the men." p. 218.

"The effects which the universal practice of drunkenness and debauchery has on the morals of the people may easily be conceived. Indeed, every thing discreditable to humanity is found in their character."

"Family feuds very frequently occur, and the more so, as the effects of drunkenness are dreadful upon these people. During the fortnight I remained at Berber, I heard of half a dozen quarrels occurring in drinking parties, all of which finished in knife or sword wounds. Nobody goes to a Bouza hut without taking his sword with him." p. 221.

We shall relieve the attention of

our readers, after these exhibitions of slavery, despotism and lawless riot, with the following ingenious expedient for recruiting the exhausted finances of a royal treasury.

"The following is a curious method which the governors of Nubia have devised, of extorting money from their subjects. When any wealthy individual has a daughter of a suitable age, they demand her in marriage; the father seldom dares to refuse, and sometimes feels flattered by the honour; but he is soon ruined by his powerful son-in-law, who extorts from him every article of his property under the name of presents to his own daughter. All the governors are thus married to females in almost every considerable village; Hosseyn Kashef has above forty sons, of whom twenty are married in the same manner." p. 139.

We shall only trespass further, under this class of extracts, with two or three passages illustrative of the modes in which the inhabitants of those countries construct their habitations.

"Several travellers have expressed their astonishment at the immense heaps of rubbish, consisting chiefly of pottery, which are met with on the sites of ancient Egyptian towns; and, if we are to attribute their formation to the accumulation of the fragments of earthen vessels used by the inhabitants for domestic purposes, they are indeed truly surprising; but I ascribe their origin to another cause. In Upper Egypt, the walls of the peasants' houses are very frequently constructed in part of jars placed one over the other, and cemented together with mud; in walls of inclosures, or in such as require only a slight roof, the upper part is very generally formed of the same materials; in the parapets also of the flat-roofed houses a double or triple row of red pots, one over the other, usually runs round the terrace, to conceal the females of the family when walking upon it. Pots are preferred to brick, because the walls formed of them are lighter, more quickly built, and have a much neater appearance. They possess, likewise, another advantage, which is, that they cannot be pierced at night by robbers, without occasioning noise, by the pots



falling down, and thus awakening the inmates of the dwelling." p. 102.

"The four villages of Berber are all at about a quarter of an hour's walk from the river, situated in the sandy desert, on the borders of the arable soil. Each village is composed of about a dozen of quarters, Nezele, standing separate from one another, at short distances. The houses are generally divided from each other by large court-yards, thus forming no where any regular streets. They are tolerably well built, either of mud or of sun-baked bricks, and their appearance is at least as good as those of Upper Egypt. Each habitation consists of a large yard divided into an inner and outer court. Round this yard are the rooms for the family, which are all on the ground floor: I have never seen in any of these countries a second story, or stair-case. To form the roof, beams are laid across the walls; these are covered with mats, upon which reeds are placed, and a layer of mud is spread over the whole." p. 212.

"Mats made of reeds are spread in the inner part of the rooms where the women sleep, as well as in other rooms, where the men take a nap during the mid-day hours, a luxury never dispensed with in these countries. When they sleep they generally spread a carpet made of pieces of leather sewn together, stretching themselves out upon this, and preferring, according to the general custom of the Arabs, to sleep without any pillow, and with the head lying upon the same level with the rest of the body. In the store-room *Dhourra* is kept, either in heaps upon the floor, or in large receptacles formed of mud, to preserve it from rats and mice. Swarms of these animals nevertheless abound; and they run about the court-yards in such quantities that the boys exercise themselves in throwing lances at them, and kill them every day by dozens. Besides the *Dhourra*, the store-rooms generally contain a few sheep-skins full of butter, some jars of honey, some water-skins for travellers, and, if the proprietor be a man in easy circumstances, some dried flesh. The inner court is generally destined for the cattle, camels, cows and sheep." p. 213.

We have followed our author throughout the whole of his journeys with a powerfully sustained interest; particularly in the southern part of his excursion to Shendy, and thence laterally towards the Red Sea, which

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is one of the most interesting narratives of nomadic adventures that we remember to have read. We will not, however, disguise from our readers that throughout the whole of Mr. Burckhardt's progress, we have experienced much pain arising from the reflection that he was assuming the disguise of a Mohammedan, and in that garb was systematically and habitually practising "many things contrary to the name of Jesus of Nazareth." His course of life was a course of studied deceit. We shall not here discuss the abstract question, how far such expedients are in any case allowable; though we believe that every Christian, however anxious for the acquisition of knowledge, will instinctively feel that it were better that every region on the globe should remain forever unexplored, if such were the pleasure of God, than that religion and sincerity should be sacrificed in the investigation. We feel the more bound to touch upon this subject, partly because Mr. Burckhardt's character is estimated so highly both in the present volume and by all the periodical journalists; and partly because in the remarks which we happen to have read respecting his travels, even in publications which admit religious discussion, no objection has been raised, that we remember, on the score of his assumed character. The respectable editor of the work before us has strongly, and we doubt not most justly, eulogized his personal qualities as follows:—

"As a traveller, he possessed talents and acquirements, which were rendered doubly useful by his qualities as a man. To the fortitude and ardour of mind, which had stimulated him to devote his life to the advancement of science, in the paths of geographical discovery, he joined a temper and prudence well calculated to ensure his triumph over every difficulty. His liberality and high principles of honour, his admiration of those generous qualities in others,

his detestation of injustice and fraud, his disinterestedness and keen sense of gratitude, were no less remarkable than his warmth of heart and active benevolence, which he often exercised towards persons in distress, to the great prejudice of his limited means. No stronger example can easily be given of sensibility united with greatness of mind, than the feelings which he evinced on his death-bed, when his mother's name, and the failure of the great object of his travels, were the only subjects upon which he could not speak without hesitation." pp. lxxxix, xc.

In all this we fully concur : indeed, his whole narrative attests his humane and liberal qualities ; but, while we profess the esteem and affection which such qualities are calculated to ensure, we would candidly ask, is there no painful sensation mixed with this admiration, when we reflect that the whole of his enterprise was founded on a basis of deliberate insincerity ; and that he exhibited himself to the uncivilized tribes of Mohammedan superstition, not as a Christian, but as a devoted follower of the false prophet of Arabia ? This incipient stratagem necessarily led to daily and hourly falsehoods to support it. He was constantly changing his disguise ; and as often had a new and plausible tale ready to give a colour to his proceedings. He never speaks of this with any thing like a feeling of reluctance ; it was a part of his preconcerted plan. For example (page 167) : " I appeared at Daraou in the garb of a poor trader ; the only character in which I believe I could possibly have succeeded." Again (page 178) : " For obvious reasons, I never let this be known amongst my companions ; and all that I gave them to understand was, that I was by birth an Aleppine." And again (page 454) : " He asked me the cause of my appearance.....I replied that Mohammed Aly Pasha had sent me as a spy upon the Mamelouks, &c." Again (page xi.) " I introduced myself among them as an Indian Mohammedan merchant.....and had the

good fortune to make my story credible."—Not one of these statements was true. The same sort of remark occurs throughout the volume ; and what makes us notice it on the present occasion the more particularly is, that the falsehood uttered is often quite gratuitous, and unconnected with the object of his mission. For instance :—

" He then asked me what presents I had given to his brothers. I told him that I had given them no presents, as I had none to give. ' I wonder, then,' he said, ' how they let you pass, for you had no letters to them.' I replied, that they had treated me very kindly, and had even killed a lamb for me ; though this was not the truth, and I only said so by way of rebuke to Hassan Kashaf, who had not offered me any animal food while I remained with him." p. 94.

We will not say that this habit of uttering wanton falsehoods, ought to bring into question the veracity of the main statements in Mr. Burckhardt's volume ; because we have no reason to think he wished to deceive either his employers or the world, and his character stands high as a correct reporter. At the same time it is quite impossible to place the same unhesitating confidence in all his representations, as if he held firmly the obligations of truth. We will only ask whether, if in the case of an Arab, the same sort of replies had been given to our author which he often states himself to have given to the natives—that is, replies of convenience rather than of truth—we should not have justly spoken with indignation or pity of the state of Arabian morals in this important article of social duty ? Having found out that he had deliberately deceived us in some particulars, should we not have indulged a very reasonable distrust of his other statements ? But it is in respect to the deliberate and fundamental untruth, far more than in respect to these minor expedients, that we feel ourselves most concerned to express

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our pain and grief. Mr. Burckhardt completely succeeded in maintaining his assumed character, not only when there was no occasion of suspicion, but even when accused of being a Christian, and examined at the command of Mohammed Ali, the Pasha of Egypt, by the two most learned professors of their law, who, after putting him to every test in their power, pronounced him, not only a true, but a very learned Mussulman. We shudder to think not only of the falsehoods, but of the Anti-Christian blasphemies which such a proceeding must have involved. Was it possible for any Christian to expect that the blessing of God would crown an expedition undertaken on such principles, and in such a spirit?\*

We have perhaps felt the more strongly on this subject, from having almost involuntarily contrasted the case of Burckhardt with that of such men as the ingenuous Martyn, who, though feeble in constitution, and not less interested in the pursuits of science than the most secular traveller, yet dared to "witness a good confession" in the midst of every danger, and never turned aside from the plain path of Christian duty, either to facilitate learned discoveries or to conciliate ignorant and bigotted persecutors. What a difference between his last hours and those of poor Burckhardt! Of the latter, the particulars are thus affectingly recorded in a letter from Mr. Salt, his Britannic Majesty's Consul-General at Cairo.

"I cannot describe how shocked I was, to see the change which had taken place in so short a time. On the Tuesday before,

\*Three other persons—Horneman, Rontzen, and Eastlake—have attempted to penetrate into Africa under the same disguise with Burckhardt, all of whom perished at the outset of their undertaking.

he had been walking in my garden with every appearance of health, and conversing with his usual liveliness and vigour; now he could scarcely articulate his words, often made use of one for another, was of a ghastly hue, and had all the appearance of approaching death. Yet he perfectly retained his senses, and was surprisingly firm and collected. He desired that I would take pen and paper, and write down what he should dictate. The following is nearly word for word what he said: 'If I should now die, I wish you to draw upon Mr. Hamilton for two hundred and fifty pounds, for money due to me from the Association, and together with what I have in the hands of Mr. Boghoz' (two thousand piastres,) 'make the following disposition of it. Pay up my share of the Memnon head:' (this he afterwards repeated, as if afraid that I should think he had already contributed enough, as I had once hinted to him.) 'Give two thousand piastres to Osman' (an Englishman, whom, at Shikh Ibrahim's particular request, I had persuaded the Pasha to release from slavery) 'Give four hundred piastres to Shaharti my servant. Let my male and female slaves, and whatever I have in the house, which is little, go to Osman. Send one thousand piastres to the poor at Zurich. Let my whole library, with the exception of my European books, go to the University of Cambridge, to the care of Dr. Clarke, the librarian; comprising also the manuscripts in the hands of Sir Joseph Banks. My European books' (they were only eight in number) 'I leave to you' (Mr. Salt.) 'Of my papers make such a selection as you think fit, and send them to Mr. Hamilton for the African Association: there is nothing on Africa. I was starting in two months' time with the caravan returning from Mekka, and going to Fezzan, thence to Tombuctou; but it is otherwise disposed. For my affairs in Europe, Mr. Rapp has my will. Give my love to my friends,' (enumerating several persons, with whom he was living upon terms of intimacy at Cairo.) 'Write to Mr. Barker.'—(He then paused, and seemed troubled, and at length with great exertion said,) 'Let Mr. Hamilton acquaint my mother with my death, and say that my last thoughts have been with her.' (This subject he had evidently kept back, as not trusting himself with the mention of it until the last.) 'The Turks,' he added, 'will take my body: I know it: perhaps you had better let them.'—When I tell you that he

lived only six hours after this conversation, you will easily conceive what an effort it must have been. The expression of his countenance when he noticed his intended journey, was an evident struggle between disappointed hopes, and manly resignation. Less of the weakness of human nature was perhaps never exhibited upon a death-bed. Dr. Richardson, and Osman, who has for some time lived with him, were both present at this conversation. He ended by expressing a wish that I should retire, and shook my hand at parting as taking a final leave. So unhappily it proved; he died at a quarter before twelve the same night, without a groan. The funeral, as he desired, was Mohammedan, conducted with all proper regard to the respectable rank which he had held in the eyes of the natives. Upon this point I had no difficulty in deciding, after his own expression on the subject." p. lxxxvii.—lxxxix.

This death-bed scene has been highly panegyrised. One of our contemporaries remarks, "His last moments were such as became a man and a Christian."\* We are not backward in estimating the amiable and disinterested qualities displayed in Burckhardt's last moments; but we should have thought it no derogation from his "manly" nature to have found the concerns of eternity pressing upon his mind. The deepest confessions of penitence, the humblest supplications for mercy, would not in our idea have been *unmanly* under such awful circumstances. How such a death can be called "Christian" is to us still more mysterious. So far from even a nominal acknowledgment of the Christian faith, the expiring traveller allows his body to be given over to his Mohammedan acquaintance, without so much as verbally disclaiming the Anti-Christian connexion. His whole conversation was secular, and he died, as far as we can discover, of *no* religion. We are not tearing open the recesses of domestic privacy, or wantonly exposing the memory of those who have distinguished

themselves by their talents and virtues; but when a death-bed of this kind becomes the theme of panegyric, we feel it our duty as Christians to endeavour to place the subject in a more correct light. We know nothing of what passed in the secret recesses of the heart between our lamented traveller and his Creator; nor is it ours to judge. But, as far as facts are publicly stated, we fear that such a death-bed is any thing rather than "Christian:" it recognises no Christian doctrine, and even the amiable or disinterested features which it exhibits have no reference to the Gospel of the Son of God. We should not have made this statement, if it had not been in some measure forced upon us; for, feeling as we do our own weakness, it is more becoming, and we trust more congenial, to pray, "Let me die the death of the righteous, and let my last end be like his," than to criticise the language and actions of others, especially of those who from their infancy—and this may have been Burckhardt's case—have been unfavourably situated for the acquirement of religious truth.

*Sermons et Prières.* Par J. I. S. CELLERIER.

*Discours familiers.* Par le même Auteur.

(Continued from p. 416.)

THE two succeeding volumes of M. Cellerier's Sermons were preached on ordinary occasions, and are chiefly devoted to practical subjects. The three first are on the reading of the Word of God: its advantages, the disposition for profiting by it, and its necessity, are severally considered, from the words of the royal Psalmist, (Ps. i. 2.) In the first of these able and interesting discourses, M. Cellerier displays the advantages resulting from the reading of Scripture, as affording the richest instruc-

\* New Monthly Magazine. Feb. 1820. p. 190.



tion, and as calculated to strengthen the faith, to nourish the soul, and to support and console the believer, under the difficulties and trials of life. Under the first of these heads, M. Cellerier dwells on the grandeur of the facts recorded in the Bible, on the sublime simplicity of its style, and on the exquisite beauty of its narratives.

"On sait que plusieurs hommes célèbres, fatigués de tous les autres livres, ne lisoient plus que celui-là sur la fin de leurs jours. Les incrédules les plus endurcis se sont vus forcés d'admirer le génie de ceux dont ils méconnoissoient l'inspiration. Le plus fanatique d'entr'eux plaçoit la Bible à côté d'H mère dans sa bibliothèque; et le chef de cette secte impie, cet homme qui, pour se dispenser de rendre hommage à l'Écriture, passa sa vie à la travestir, y trouvoit malgré lui des mots qui le faisoient pleurer d'admiration.

"Je lis le Nouveau-Testament: un autre ordre de beautés se présente; j'éprouve des sensations nouvelles. C'est quelque chose de plus grand et de plus familier tout ensemble, qui ne ressemble à rien, dont rien ne m'avoit donné l'idée. Ce n'est plus l'homme qui, sur les ailes de l'inspiration s'élève jusqu'au ciel; c'est la grandeur suprême qui daigne se rabaisser et descendre jusqu'à l'homme; c'est une simplicité majestueuse, une douceur mêlée d'onction et d'autorité, une sagesse sublime dans un langage populaire, toujours animé et propre à ceux qui en sont l'objet: c'est la Parole elle-même; oui, c'est la Parole faite chair."

In adverting to his second point, M. Cellerier observes, that the sacred volume carries within itself the evidence of its Divine origin. Not to dwell on the imposing series of its revelations, of prophecies becoming more clearly developed as they approach their accomplishment, of its majestic and consoling doctrines, its spiritual and sublime morality, and of the ancient and actual phenomenon of the Jewish nation,

"Je me borne," continues M. Cellerier, "à vous entretenir de cette impression naturelle que fait sur nous la simple lec-

ture de la parole de Dieu, de ces preuves de sentiment qui se présentent sans réflexion à l'ouverture du livre, et se trouvent partout. Quelquefois c'est le rapport de ce que nous lisons avec ce que nous découvrons en nous-mêmes, autour de nous. Comment n'être pas frappé de cette histoire de la chute de l'homme qui lui donne le secret de lui-même, le secret de sa grandeur et de sa bassesse!"—"Comme il me dévoile ma nature et mon propre cœur! Quel rapport entre cette première scène du monde et ce qui se passe de nos jours."—"Quelquefois en lisant nos auteurs sacrés, ce qui me frappe, ce sont certains caractères remarquables que je ne trouve point et ne puis trouver dans les ouvrages de l'homme; cette harmonie, par exemple, dans leur doctrine, leur morale, leurs sentimens. Quoi! depuis la naissance du monde on n'a pas vu deux moralistes, deux philosophes d'accord entr'eux; que dis-je? un seul avec lui-même; et je vois des hommes nés à plusieurs siècles de distance, différens de caractère, de génie, d'éducation tous animés du même esprit. Ah! c'est l'Esprit de Dieu que j'aperçois à travers celui de l'homme, comme la lumière du soleil, en passant au milieu de verres diversement colorés, brille toujours à nos yeux."

M. Cellerier next notices the profound piety of the sacred writers, the reverence with which they pronounce the very name of the Almighty, and yet the holy freedom with which they converse with him, as a man with his friend; a familiarity which they could not have ventured to exercise, had they not been inspired with it by God himself. The following observation on the transcendent sublimity of the prophetic language,\* is original and striking.

"C'est que le prophète inspiré voit toutes choses comme Dieu même. Pour lui le point de vue n'est pas sur la terre, mais dans le ciel. Il n'élève point ses regards pour considérer les plus grands objets, il les abaisse."

We cannot follow the able and eloquent author of these discourses in his just and convincing observa-

\* See Isai. xl. 12—15.

tions on the fidelity, impartiality, and simplicity of the sacred historians, on the peculiarity and evident divinity of our Lord's precepts, and on the perfection of his example.

"Nourri," says M. Cellerier, in language very similar to that of Bishop Horsley upon the same subject,\* "Nourri de ces saintes lettres, étranger à toutes les autres, l'homme le plus simple, l'artisan, le cultivateur, devient un sage de la sphère la plus haute, supérieur aux philosophes les plus vantés. Dans toutes les circonstances, dans toutes les situations, il tire de ce trésor dont sa mémoire est enrichie, des maximes claires, infallibles, qui lui apprennent ce qu'il doit faire, ou ce qu'il doit penser. *Il est écrit ainsi dans l'Écriture*, se répète-t-il à lui-même à l'exemple de son Sauveur, et il ne connoît jamais le doute; et il est armé contre tous les sophismes, contre toutes les attaques."—"Quelle différence entre ces divines leçons vivifiées par tant de motifs, d'espérances, de sentimens, et les écrits de ces docteurs d'une sagesse tout humaine! Ils ne présentent que vide, incertitude, incohérence, obscurité.—Ils ne peuvent donner ce qui leur manque, et mettre en nous ce qu'ils n'ont pas. Ils sont trop pauvres pour nous enrichir. Non, non; il n'y a que le Dieu dont notre âme est l'ouvrage qui puisse la retremper et lui rendre son ressort.... Il attache cette efficace à sa parole: *elle est propre, cette divine parole, à instruire, à sanctifier, à rendre l'homme de Dieu accompli en toute bonne œuvre.*"

"C'est elle enfin, M. F., qui vous offrira les consolations, les plus puissantes et les plus vraies. La consolation est un des plus pressans besoins pour les enfans d'Adam, qui ne laissent guères écouler un jour sans faire entendre l'accent de l'inquiétude ou de la plainte. Mais où la chercheront-ils?—Est-ce dans les écrits des philosophes que vous espérez trouver un remède à vos peines? Lisez-les quand votre âme sera oppressée de tristesse, et dites-nous comment vous en aurez été soulagés! Ah! il faut aller au grand Médecin des âmes, à celui qui a dit: *Venez à moi, vous qui êtes travaillés et chargés, et vous trouverez le repos*; il faut aller à ce Dieu qui parle dans l'Évangile."—"En effet, M. F., et c'est ici un caractère merveilleux des livres sacrés que j'aurois pu compter parmi ceux

qui fortifient notre foi, quelque soit le genre de vos peines, dans quelque circonstance que vous soyez placés, ouvrez-les, vous y trouverez le remède qui vous est propre: vous y trouverez quelque passage si convenable à votre situation, qu'il semble écrit tout exprès pour vous."

After enumerating several instances of the relief offered by the holy Scriptures under some of the most painful and prevalent afflictions of humanity, M. Cellerier adds, with equal truth and eloquence,

"Vous vous arrêtez involontairement: le livre se ferme: vos regards s'élèvent vers le ciel, comme pour y chercher celui dont vous entendez la voix."

In his second sermon upon this subject M. Cellerier considers the dispositions necessary to appreciate the truth and value, and to profit by the instructions, of the sacred volume. These he reduces to the three following:

1. Droiture de l'esprit et du cœur.
2. Désir du salut.
3. Recours à Dieu."

Upon each of these important points we find a series of able and useful observations, from which we can make only a few brief extracts.

"La vérité ne brille point aux yeux intéressés à la méconnoître, et qui se ferment pour ne la voir pas. Une âme libre de passions peut seule la chercher et l'apercevoir dans nos saints livres.—En effet, Chrétiens, il est une étroite alliance entre la vérité et la vertu, entre le beau moral, et le beau de tout genre. L'intégrité du cœur, n'en doutez pas, peut seule préserver celle du jugement. C'est ce que nous avons vu dans ces jours de désolation où le débordement de l'immoralité sembloit avoir éteint le flambeau du goût, et fait mourir le génie."

The remarks of M. Cellerier upon the necessity of uprightness of mind in the interpretation of Scripture, and on the various difficulties which occur in the Bible, are particularly excellent.

\* Sermons, vol. IV. p. 226.



The following is the practical result of such a disposition as he recommends:—

“Les livres saints m'ont tout dit,” s'écrioit, du fond d'une âme pénétrée, un homme célèbre, converti de nos jours par cette lecture, “les livres saints m'ont tout dit, parce que Dieu m'a fait la grâce de les ouvrir dans la bonne foi, et de les lire avec amour.”

In pointing out certain rules for the profitable study of the word of God, particularly with respect to the importance of prayer for Divine illumination, M. Cellerier refers with great force and feeling to the false philosophy which has so much prevailed upon the continent, and urges upon his countrymen the necessity of recurring to the pure and elevated principles of the Gospel, and of accustoming the young to the devout perusal of the Bible.

“Heureuses,” he exclaims, “les familles où l'amour des vérités saintes se transmet de génération en génération, comme un héritage précieux; où l'on peut tenir aux enfans ce langage de Saint Paul: *Cette foi qui est en vous est celle de votre aïeule et de votre mère; je suis persuadé que vous ne l'abandonnerez point!* Heureuses les familles où l'on se plaît à lire la loi de Dieu; où chaque jour réunis en présence du Très-Haut qui bénit cette demeure sanctifiée par la piété, les pères et les enfans, les maîtres et les serviteurs se réunissent pour l'entendre! Heureuses les familles qui savent embellir les affections naturelles par le charme de la sympathie religieuse; qui savent ennoblir, sanctionner les relations terrestres et passagères de la vie par la religion de ce Jésus qui ouvre devant nous l'immortalité, et nous permet d'espérer des liaisons éternelles!”

The third discourse is occupied with the duty of reading the holy Scriptures, which M. Cellerier urges from the Divine commands, and from the example both of the Jews and of the primitive Christians.—Speaking of the latter he observes:

“Etudier la parole étoit la grande occupation de leur vie; ils sembloient n'exister

que pour mettre ses préceptes en action, pour montrer au monde les vertus qu'elle inspire, et verser leur sang pour elle. Dans l'église naissante elle étoit si généralement connue, si familière à tous ses membres, qu'on ne vit point chez eux d'instruction publique pour les catechumènes, parce qu'il n'en étoit pas besoin, parce que dans sa maison chaque père étoit un pasteur.”

After exposing the inconsistency of the Protestant who neglects the study of the Bible, M. Cellerier points out that of the unbeliever, which he contends is much greater.

“Quoi! mon cher frère, c'est là ce que vous opposez à l'obligation de lire la parole! Eh! ce sont ces doutes mêmes qui rendent cette obligation plus sacrée. C'est précisément pour les dissiper, pour sortir d'incertitude sur un point si important, qu'il faudroit examiner nos saints livres avec plus de soin, d'humilité, de droiture.—Mais vous qui doutez—sur quel fondement? sur l'autorité d'un monde profane, de quelques sophistes menteurs, ou des passions ennemies de la loi; avez-vous jamais réfléchi au péril que vous courez? Vous doutez! mais vous admettez du moins que l'Evangile *peut venir de Dieu*; car où est l'incrédule assez déterminé pour ne pas cacher dans les replis de son âme la pensée de cette possibilité? Vous admettez que l'Ecriture vient peut-être de Dieu, et malgré ce terrible peut-être vous bravez ce Dieu dans sa justice et dans sa miséricorde! Vous courez l'épouvantable chance d'être jugé sur l'évangile sans l'avoir étudié.”

The advantages to be derived from the devout study of the word of God, the evils which follow from the neglect of it, and the happiness of him who, after the example of the royal Psalmist, “meditates therein day and night,” are next admirably described. In reply to the objection which some urge, that they go to church to hear the word of God explained and enforced, M. Cellerier observes, that preaching itself is in a great measure useless without the private reading of Scripture; that for want of this the very language of the sacred writers is strange and unintelligible, and

the allusions of preachers to the sentiments and the examples of the Bible, which form the true riches of their discourses, are for the most part lost; and, after all,

“Qu'est ce que nos discours toujours empreints des imperfections de celui qui les prononce, auprès de ces divines Écritures où l'on entend la voix même du Seigneur, où l'on puise à la source même des lumières et des consolations—auprès de cette loi claire, parfaite, et précise, que l'on peut consulter dans tous les momens, qui s'applique à toutes les circonstances et prononce sur tous les points avec une force victorieuse, une justice invariable, une inflexible équité.”

In finally noticing the objection that many *do not possess* the holy Scriptures, M. Cellier takes occasion to introduce a most eloquent eulogy on the British and Foreign Bible Society, and to recommend to his countrymen the support of the Auxiliary Branch which had then been just established in Geneva. Though we have already dwelt so long upon these discourses on the Scriptures, we cannot help adding so distinguished a testimony as that of their author to the excellence of that great institution.

“Durant ce même période où le prince du mal vomissoit tous ses poisons, déchaînoit les vents, excitoit les tempêtes, le Divin Fondateur de notre religion semoit de sa bienfaisante main, les germes réparateurs qui devoient consoler la terre. Il se préparoit à répandre ses grâces avec plus d'abondance. Alors se formoit une société sainte, dans ces îles célèbres, distinguées par l'esprit public, et le respect des choses sacrées; où le zèle de la religion, et de l'humanité, produit tour-à-tour de belles institutions, et de lumineux écrits; dans ces îles, honneur de la réforme, d'où la délivrance du monde est sortie. Cette société philanthropique aussi bien que Chrétienne, ou plutôt philanthropique parce qu'elle est Chrétienne, cette Société recoit dans son sein, sans distinction de parti, de secte, de communion, tous ceux qui reconnoissent l'autorité de Jesus. Elle se consacre à propager ces divines Écritures, qui sont faites pour réunir toutes les commu-

nions, et dissiper toutes les sectes en éclairant leurs erreurs. Son but est de répandre la connoissance de Dieu et de son Christ, d'en remplir la terre comme le fond de la mer est rempli par les eaux qui la couvrent.

“Ce but à la fois si simple et si grand, est éminemment évangélique. C'est la voie que Dieu lui-même daigna choisir pour éclairer la terre. C'est la charité même dans toute la sublime acception de ce mot.

“Jamais peut-être projet plus agréable au ciel ne fut formé: jamais aussi projet ne fut si visiblement béni par la Providence. On ne peut lire sans verser des larmes d'admiration et d'attendrissement, le récit de ses heureux, de ses immenses résultats—Les peuples du Nord s'éveillent à ce beau spectacle; ils répondent avec chaleur à l'appel des généreux insulaires.

“Oh! que la pensée de l'homme est sublime, et ses effets admirables lorsqu'elle est inspirée par la religion, et benie par le Très-Haut!

“Privés par nos malheurs de toute communication avec les lieux où s'opéroient ces grandes choses, avec quelle joie nous avons vu tomber tout-à-coup le rideau qui nous les dérobait. La Suisse entière s'est émue. Elle compte déjà plusieurs sociétés de la Bible. Notre Sion renaissante ne veut point demeurer en arrière, et se montrer inférieure à ses nouveaux confédérés. Une société semblable s'est formée aussi dans ses murs: par une heureuse rencontre elle s'est réunie pour la première fois le jour où nous avons célébré le premier anniversaire de notre restauration. Elle ne tardera pas sans doute à faire sentir à cette église son heureuse influence.

“M. C. F., empressons-nous de la seconder, les uns en se joignant à elle, les autres en mettant à profit ses bienfaits.

“Que tous ceux qui ont quelque aisance se montrent jaloux de participer à cette œuvre excellente contre laquelle un Chrétien ne peut rien objecter.”

The fourth sermon in this volume is a justification of the ways of God to man, founded upon the words of the prophet Ezekiel. (xviii. 29.) M. Cellier endeavours to reconcile the apparent difficulties in the dispensations of Divine Providence by the four following considerations:—

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"1 La Providence ne se presse point dans sa marche. L'homme est aussi impatient que présomptueux. 2. Elle se dirige d'après des vues générales. L'homme n'est frappé que des considérations particulières. 3. Elle agit quelquefois d'une manière invisible, intérieure. L'homme ne juge que sur ce qui est extérieur et visible. 4. Enfin, elle a surtout en vue les intérêts de l'éternité. L'homme n'envise que ceux de la vie présente."

We should, perhaps, be inclined to add to the preceding arrangement one other view, which seems to be particularly within the scope of the inspired writer. If man be disposed to complain of the proceedings of Divine Providence, whether with respect to nations or individuals, is not the ground of this objection to be traced to his own depravity? Is not sin, in every case, the cause of unhappiness? "Are not *my* ways equal, are not *your* ways unequal? saith the Lord."

The development of the four principles laid down by M. Cellerier is, however, very able and interesting, and exhibits some striking proofs of the depth of his feelings, and the refinement and elevation of his views. The tone of filial confidence in God, and of profound submission to his wise and gracious providence, which pervades the discourse, is particularly edifying and delightful. At the risk of injuring their effect by insulated quotation, we subjoin the following short extracts.

"Je vais énoncer une opinion qui peut sembler hasardée, mais que je crois profondément vraie; si l'on faisoit une juste estimation des jouissances de l'homme, il se trouveroit que les plus pures et les mieux senties, sont presque toujours attachées à quelque situation douloureuse et critique. N'en soyez pas surpris; c'est de l'âme qu'elles naissent, et la joie l'agite d'une façon superficielle, tandis que l'infortune, semblable à un feu pénétrant, lui fait exhiler ses parfums les plus exquis."

"Ah, M. F. ! si je pouvois dévoiler à vos regards l'âme du vrai Chrétien dans la Christ. Observ. No. 223.

souffrance, que la Providence vous paroît bien justifiée ! Ici c'est un malade dont le corps est près de se dissoudre ; il soutient dans une pénible agonie les derniers combats de la nature. Voilà ce qui frappe vos regards ; mais ce que vous n'apercevez pas et que les anges contemplent, c'est l'onction de la grâce qui se repand dans son âme ; c'est la piété dont les rayons éclairent l'obscurité de son lit de douleur ; c'est la divine espérance qui lui montre la couronne, qui lui fait entendre le son des harpes célestes, qui murmure à son oreille ces paroles ravissantes de son Redempteur : *Celui qui vaincra je le ferai asseoir sur mon trône.*

"En un mot, l'éternité, seule véritable existence de l'homme : l'affliction, moyen de bonheur pour l'éternité, voilà le système du Chrétien ; voilà le secret de la conduite de Dieu que Jésus nous révèle. Si les promesses de la vie présente sont faites à la piété, il est aisé d'apercevoir qu'elles doivent s'entendre, ces promesses non d'une prospérité mondaine, mais des jouissances de l'âme, de cette paix du cœur que le fidèle peut goûter dans toutes les situations."

The succeeding sermon, on the co-operation of all things for the welfare of those who love God, from Rom. viii. 28, may be considered as a sequel to the former, applying the general doctrine of Divine Providence to the particular consolation of the true Christian. M. Cellerier's interpretation of this noble passage of Scripture is just and beautiful. He considers the nature and extent of the promise, and the pledges which the true Christian possesses for its accomplishment. As to the good promised,

"C'est d'abord la sanctification de son âme, le salut, le bonheur éternel. Ce bonheur, en effet, est le seul bien véritable, le seul réel aux yeux du Seigneur. Voilà, je le répète, voilà le seul prix qui soit digne de Dieu, digne de l'homme ; le seul qui puisse répondre à la tendresse de notre Père céleste, et nous satisfaire pleinement.

"Tel est donc le sens propre et absolu de mon texte. J'avouerai cependant que si la prospérité de la terre n'y est pas essentiellement comprise, elle ne m'en paroît pas

non plus exclue formellement. Il y a, dans les paroles de l'Apôtre, quelque chose d'indéterminé, je dirai presque d'illimité pour le sens, et en même temps de si tendre pour l'expression, qu'il est permis de penser que si les biens terrestres ne se trouvent pas en opposition avec des biens plus excellens, ils peuvent leur être ajoutés, suivant cette belle déclaration du Sauveur; Matt. vi. 33. Ainsi, toutes choses contribuent au salut du fidelle, voilà ce qui est absolument certain et ne souffre aucune exception. Quelquefois encore elles contribuent même à son avantage temporel; quand cela se peut sans péril pour son âme."

For the accomplishment of this comprehensive promise, we have the security resulting from the general tenor, and the express declarations, of the Gospel, the experience of the faithful servants of God, and the very nature of things. Among the scriptural examples adduced by M. Cellerier in illustration of his subject we were somewhat surprised to observe two drawn from the apocryphal writings. That of St. Paul is more just and appropriate.

"Lorsqu'il dit avec tant de force: *Nous savons que toutes choses...* ce n'est pas seulement sa conviction qu'il veut exprimer, c'est aussi l'expérience qu'il a faite lui-même sur ce point. Il est bien remarquable en effet, que celui des Apôtres qui a le plus souffert, soit précisément celui qui s'est le plus illustré par ses travaux et l'éclat de ses vertus, si du moins il est permis de faire quelque distinction entre de tels personnages."

The sixth sermon in this volume, entitled "Le Fidelle au milieu des Pécheurs," on Phil. ii. 15, exhibits an admirable model for the conduct of Christians in the world, and affords a beautiful specimen of the sound and elevated principles, the refined and cultivated taste, the spirituality, and pastoral anxiety, and tenderness of its pious author. We can only find room for a few passages, which mark his concern for the degeneracy of modern times, and his warm,

yet well-tempered, zeal for Divine Truth.

"Combattez donc sans cesse, et sans vous lasser: à chaque exemple du vice opposez l'exemple de la vertu. Vous voyez des hommes égarés par l'orgueil d'une raison presomptueuse, ne vouloir point d'autre guide, point d'autre appui; ou qui, se disant disciples du Christ, le renient en effet par une vaine confiance en eux-mêmes, en leur force, en leur propre justice. Montrez à côté d'eux un respect plus profond, une reconnaissance plus vive pour le Dieu de l'Evangile. Confessez hautement Jésus Christ devant les hommes, afin qu'il vous confesse devant son Père céleste. Confessez hautement que vous lui devez tout, que vous ne pouvez rien que par lui, par son sang, par ses mérites, par son Esprit qui vous régénère et vous fortifie."

"Pour porter la parole de vie, il n'est pas toujours besoin d'autorité, souvent il ne faut que du zèle; il ne faut qu'une âme franche et généreuse, qui ne craigne pas de montrer ce qu'elle éprouve; avec prudence, avec mesure, je l'avoue, mais pourtant avec courage, avec énergie."—"Car il est sans doute un art heureux de faire le bien. On peut desservir les intérêts sacrés de la foi, de la vertu, en les défendant avec un zèle amer. Il faut que, semblables à une douce lumière, vos discours, vos avis, mêlés d'insinuation et de prudence, éclairent sans blesser, qu'ils touchent le cœur sans humilier l'amour-propre."

Two discourses follow on the subject of Self-denial, from the words of our Lord, Matt. xvi. 24, in which M. Cellerier clearly proves how well he understands the genuine principles of the Gospel, and to what a high standard of practical religion he is anxious to invite his hearers.

"Renoncer à soi-même, c'est renoncer à tout ce qui s'oppose à Dieu dans notre âme, à tout ce qui lui résiste, à tout ce qui balance son empire, à tout ce que nous sommes en danger d'aimer autant ou plus que lui."

From this just definition of self-denial, M. Cellerier proceeds to argue against that pride of heart which resists the humiliating doctrines of the Gospel, against the love of the world, and the natural



unwillingness to endure afflictions. He confirms the necessity of this duty, by the general tenor of Scripture, by our condition as creatures, and by its importance as the foundation of all virtue.

"Amour prédominant pour Dieu, soin constant de tout rapporter à sa gloire, détachement des choses périssables, renoncement, combat, sacrifice, voilà tout l'Evangile. J'en appelle à tout homme de bonne foi; de quelque façon qu'on l'envisage, à quelque page qu'on l'ouvre, il est impossible d'y trouver autre chose."

The duty in question may, and generally does, appear painful and revolting; but M. Cellerier presents, in his second discourse upon this subject, an animated and attractive view of the happiness which results from its exercise.

"Le devoir du renoncement n'est pas seulement en harmonie avec l'âme de l'homme: il est de plus parfaitement convenable à sa situation sur la terre: il est pour lui la route la plus sûre du bonheur. Mais quoi! direz-vous ici renoncer à soi-même, porter sa croix; est-ce donc là le moyen d'être heureux? Oui, M. F., parce que c'est le moyen de goûter la paix et avec elle les plus pures jouissances."

M. Cellerier pursues and develops this sentiment, and points out the necessary and inseparable connexion between self-denial and the repose of the understanding in the revelation of Divine Truth, peace of conscience, and tranquillity of soul. He recurs, in this part of his subject, to what is evidently a favourite topic of his Christian philosophy, that our happiest emotions generally originate in something painful,\* and are almost invariably connected with some sacrifice. We must not enlarge upon this interesting point, but must content ourselves with referring our readers to the beautiful dis-

\* Our philosophical friends will probably remember a dissertation upon a similar point, though on very inferior principles, in the Edinburgh Review a few years since.

cussion and elucidation of it in this discourse. We add, however, one short extract.

"Etonnante religion! Elle dit: *Heureux ceux qui pleurent*, et c'est par les afflictions en effet qu'elle nous conduit au bonheur! C'est par l'humiliation qu'elle mène à la gloire! C'est en nous faisant accepter le joug qu'elle nous affranchit! C'est en nous commandant de nous oublier qu'elle sert nos plus vrais intérêts! C'est par les privations qu'elle nous procure les plus délicieuses jouissances, et jamais nous ne vivons mieux pour nous-mêmes que quand elle nous fait vivre pour Dieu!

"Cessons donc, Chrétiens, ah! cessons de redouter ce haut degré de vertu, auquel Jésus veut nous conduire. Ne nous effrayons plus des sacrifices et du dévouement qu'il exige. C'est dans ces sacrifices mêmes et ce dévouement que nous trouverons la paix et la joie. Ces épines qui nous blessent, ces ennemis qui nous attaquent, ces pièges qui nous embarrassent sont à l'entrée de la carrière: encore quelques pas et nous les verrons disparaître, et nous éprouverons qu'on n'est heureux ici bas qu'en se donnant à Dieu sans partage."

The two sermons on Self-denial are followed by two masterly and interesting discourses on the kindred grace of Patience, from the emphatic exhortation of St. James, (i. 4.) The nature and advantage of Christian patience form the subject of the first,—the means of acquiring it that of the second.

"S'il est une vertu nécessaire à l'homme," observes M. Cellerier, "une vertu parfaitement en harmonie avec sa situation ici-bas, c'est sans doute la patience. Entouré de mystères, de difficultés de tout genre; tourmenté par ses désirs; pressé d'inquiétudes; assujetti aux besoins, aux travaux; associé à des êtres imparfaits dont il doit souffrir les défauts, les manquemens, les injustices; trouvant dans son propre cœur des contrariétés, des résistances, il a besoin de patience pour attendre, pour souffrir; pour réussir: il en a besoin pour supporter les obscurités qui l'environnent, pour supporter les autres, pour se supporter lui-même.

"Ce que nous appelons patience n'est d'ordinaire qu'une impatience contenue en certaines limites. Elevons nous plus haut:

considérons la patience Chrétienne en elle-même. Considérons la sous ses véritables traits; essayons d'en retracer le noble et touchant caractère. Elle est supérieure à la patience humaine sous trois rapports principaux, par son étendue, par sa constance ou sa durée, enfin par sa pureté."

M. Cellerier expands each of these ideas, and points out under each head the superiority of Christian patience. He afterwards exhibits the *advantages* of this elevated virtue. It is the only kind of patience which is acceptable in the sight of God, which he will vouchsafe to recompense; it alone produces a lively impression upon the minds of others; it is alone profitable to its possessor, and it exalts us to the highest degree in the scale of being which we can here attain.

"Elle comprend, en effet, les plus belles et les plus difficiles vertus, foi vive et ferme qui fixe ses regards sur les biens éternels, entier détachement du monde, résignation parfaite; on soumet sa volonté à la volonté du Très-Haut; on ne veut que ce qu'il ordonne; on accepte, on aime tout ce qui vient de lui. Oui, c'est alors que le disciple de Jésus est assuré de lui-même et de sa fidélité. Quand la Providence répand sur lui ses faveurs temporelles, il ignore jusqu'à quel point il tient à ces biens terrestres qu'il ne veut aimer qu'autant que son Dieu le lui permet. Mais lorsqu' en étant privé il demeure tranquille et soumis, alors il est certain qu'il aime Dieu de préférence à tout. Alors, je le répète, il montre que la volonté de Dieu est sa propre volonté — Ah! M. F., quelle grandeur! Qu'il est beau de voir l'homme si foible, si sensible, l'homme avide de jouissances, et qui répugne tant à la douleur, l'homme par sa nature en proie à la crainte, agité par l'inquiétude, secoué par l'adversité comme la feuille qui sert aux vents de jonet, comme le roseau que courbe et brise la tempête; qu'il est beau de le voir supporter ces douleurs, ces inquiétudes, cette adversité, avec une constance, une soumission inaltérable, avec un calme sincère et soutenu! N'est ce pas alors qu'on sent en lui quelque chose de plus grand que le monde et tout ce qu'il renferme? N'est ce pas alors qu'il paroît

couronné d'honneur et formé pour l'immortalité!"

In proceeding to the *means* of obtaining that perfect patience which the Gospel requires and describes, M. Cellerier confines himself to the four following: the doctrine of a Divine Providence, the example of the Saviour, the certainty of a future recompense, and the promise of Divine assistance. We could willingly gratify our readers with a specimen of the admirable manner in which M. Cellerier develops these points; but we can only present them with a few of his concluding reflections.

"Que l'évangile est admirable, M. F., sous quelque rapport qu'on l'envisage! Qu'il est admirable en particulier dans le point de vue sous lequel je vous l'ai fait considérer! Qu'il est admirable dans les soutiens qu'il présente aux affligés! Pour cela seul il mériterait ce beau nom d'*évangile*, c'est-à-dire, *bonne nouvelle*; oui, bonne nouvelle pour les pauvres humains! C'est le remède universel de toutes les douleurs; et ce n'est pas un remède foible et sans efficace, un vain palliatif qui n'agit pas également sur tous les hommes; c'est un remède énergique, puissant, qui déploie sa vertu chez tous ceux qui veulent réellement l'éprouver, à moins que la mauvaise disposition du corps, l'ébranlement des nerfs ne jette l'âme dans une mélancolie qui, pour un temps, semble la rendre inaccessible même aux douces consolations de la piété. Mais chez les vrais enfans de Dieu, ces ténèbres ne seront que passagères: tôt ou tard une lumière céleste en dissipera la noirceur, et le Dieu qu'ils invoquent avec résignation se fera de nouveau sentir à leur âme. Ainsi ce Jésus descendu sur la terre pour sauver la postérité d'Adam d'une éternelle infortune, a voulu émousser aussi les épines et surmonter les peines de la vie présente. Il a brisé l'aiguillon du chagrin, non moins que celui de la mort. Ses vrais disciples sont *plus que vainqueurs* dans la souffrance. Ils sentent dans tout ce qui leur est personnel, ils sentent la vérité de cette parole si étrange à la chair: *Regardez comme un sujet de joie les afflictions qui vous arrivent*. Je ne vois plus qu'un malheur; non je ne vois



plus qu'un seul malheur réel, un seul malheur qu'on doit craindre, c'est de n'être pas Chrétien, de ne pas l'être sincèrement, profondément, de ne l'être que de cette façon trompeuse et superficielle qui laisse le cœur engagé dans toutes ses faiblesses, et sans défense contre l'affliction."

Though we cannot but believe that the analysis which we have given of M. Cellerier's discourses will prove acceptable to most of our readers, we must restrict our notice of the remainder of the present volume to the two concluding sermons on the *conjugal union*; in the first of which their excellent author considers the influence of that gracious and important institution upon the happiness of mankind, and in the second the means of rendering it truly a blessing. His treatment of this interesting subject is that of a man of the finest and most tender affections, as well as of the purest Christian principles. He describes the conjugal union as the most intimate, the most perfect, and the most durable of all associations. In touching upon the last of these points, M. Cellerier checks himself with the feeling of one who had deeply experienced the truth of his own representation.

"Qu'ai je dit? M. C. F., oublie-je qu'il n'est rien de durable ici-bas? oublie-je que la mort peut les separer? Et alors, Oh! alors, plus cette union fut intime, plus elle fût parfaite, plus elle sembloit devoir être durable, et plus l'âme du malheureux qui seroit abandonné sur la terre, est déchirée, boule-versée. . . . Je l'avoue, Chrétiens, nulle séparation n'est comparable à celle-là. Ne croyez pas, pourtant, qu'il s'afflige comme ceux qui sont sans espérance. Ne croyez pas qu'il ne lui reste rien: il lui reste le souvenir et l'espérance. Non, il n'est point seul comme ceux qui n'ont rien aimé. *Son trésor est dans le ciel*; c'est là que se portent ses yeux et son cœur. Si le fruit du bonheur dont il a joui fut la reconnaissance et la piété; si l'aide qu'il avoit reçue du Seigneur perfectionna sa foi, ses vertus, la fit avancer dans ces voies de la sanctification, où le Chrétien est appelé; il ne se livrera point au desespoir; il ne murmurera point

dans l'épreuve; il ne se montrera point ingrat et rebelle, pour avoir été trop favorisé. Je dis plus; la piété calmera ses agitations, et versera du baume sur la plaie sanglante de son cœur; l'espérance religieuse charmera ses douleurs. L'âme de sa compagne s'est envolée la première, il est vrai, mais elle l'attend; il la retrouvera dans ce ciel, séjour de tous les sentimens heureux, et où les affections les plus chères ne tiendront pourtant que la seconde place; où l'amour de Dieu absorbera tout; où nous ne nous aimerons plus parfaitement que pour nous aimer en lui."

At the close of this sermon, M. Cellerier considers the question as to the general expedience, combats several objections against it, points out the only legitimate grounds of celibacy, and condemns with just and dignified severity, the sinful and dishonourable connexions which are every where too frequently substituted for the sacred institution of marriage.

Referring to his text (Gen. ii. 18,) M. Cellerier thus opens his second discourse upon this subject:

"Pourquoi faut-il, M. F., que l'expérience ne paroisse pas toujours d'accord avec cette déclaration de nos saints livres? Dieu s'est-il trompé? Non, sans doute, c'est à l'homme qu'il faut s'en prendre. En s'éloignant du Seigneur, en perdant l'esprit de la piété, en quittant les voies tracées par la religion, il perd le bonheur qui lui étoit destiné. Il peut le retrouver en revenant dans ces voies fortunées. Voilà ce que nous nous proposons de vous rendre sensibles aujourd'hui; vous indiquer ce qu'il faut faire pour éprouver la vérité de cette parole: *Il n'est pas bon que l'homme soit seul*, c'est l'importante leçon qu'il nous reste à vous donner. Puisse-t-elle n'être pas sans fruit pour la douceur et le repos de votre vie."

"Or, je dis, je répète que pour goûter dans le mariage toute la félicité que le Créateur y place, il faut entrer dans ses vues, suivre le plan de sa Providence. Je dis que toutes les dispositions nécessaires peuvent se rattacher à une disposition première et fondamentale, L'ESPRIT RELIGIEUX. L'esprit religieux! qui nous fait envisager sous son vrai jour, et le but de cette union, et les conditions qui en font la douceur, et les obligations qu'elle im-

pose. L'esprit religieux : qui nous inspire, 1. la prudence dans le choix ; 2. la fidélité à remplir les devoirs mutuels. C'est à ces deux égards que nous allons vous montrer son influence."

The sound judgment and elevated piety with which M. Cellerier discusses these two important points, would justify us in extracting largely from this sermon ; but the extent to which we have already indulged our inclination in this respect forbids us from adding more than the following short passages.

"L'union conjugale est l'union de deux êtres immortels qui doivent marcher ensemble dans les sentiers étroits et solitaires de la vertu, de la foi, qui donneront le jour à des enfans cohéritiers du ciel, et sont chargés de la belle et difficile tâche de les garantir des écueils, de les armer contre les périls, de former leur âme pour Dieu et pour l'éternité."

"Qu'elle est grâve cette union ! Qu'elle est importante et solennelle, envisagée sous un tel jour ! Que son influence a d'étendue ! Ce n'est pas seulement votre honneur, votre fortune, le repos de votre vie ; c'est l'âme de vos enfans ; c'est leur salut et le vôtre qui s'y trouvent intéressés."

"L'amour de Dieu fait le lien qui les unit, la sympathie qui les entraîne l'un vers l'autre. Quelle douceur ils goûtent dans les entretiens religieux, dans la pensée de cette Providence qui les forma l'un pour l'autre, qui les unit, qui veille sur

leur sort, de ce Sauveur dont la grace se fait sentir à leur âme, dont le sacrifice généreux couvre les fautes qui leur échappent, de ce ciel qui les attend, de cette société bien-heureuse toujours occupée à bénir le Très-Haut, dont ils feront un jour partie ! Ah ! ne s'y croient-ils pas déjà transportés lorsqu'ils invoquent le Seigneur ensemble, lorsque leur maison devient un sanctuaire, et qu'unissant leurs voix aux voix innocentes de leurs enfans, ils chantent de concert les louanges de l'Éternel ?"

This is a beautiful picture which though too seldom realized, as its author laments to acknowledge, the principles of Christianity have a direct tendency to produce. How deplorably the departure from them has been followed by public and private unhappiness both at home and abroad, we need scarcely remind our readers. We rejoice that in Geneva, where during the prevalence of French revolutionary principles, marriage was considered only as a civil contract, so pure and exalted a standard of sentiment as that exhibited by M. Cellerier in these discourses has been raised. May it universally prevail, and thus build the fabric of social and domestic happiness on the solid basis of Christian piety and virtue !

We defer the examination of M. Cellerier's two remaining volumes to our next Number.

(To be continued.)

## LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

### GREAT BRITAIN.

PREPARING for publication :—Travels in Europe during the Pontificate of Leo X. by C. Mills ;—the Outlaw of Taurus, by the Author of the Widow of Nain ;—Historic Notices of Fotheringay, by the Rev. H. Bonney ;—A second Volume of "Scripture Testimonies to the Messiah," by Dr. J. P. Smith.

In the press :—Memoirs of the Life and Writings of Dr. Owen, by the Rev.

W. Orme ;—The Mountainous Country East of Rome, by Mrs. Grahame ;—Translation of Dr. Spiker's Travels in England ;—Sermons by the Rev. W. Snowden ;—An Arabic Vocabulary, by J. Noble.

From a series of magnetical experiments in the Royal Military Academy at Woolwich, it appears to be ascertained, that in every ball or mass of iron, if a plane be conceived to pass from north to south inclining in these latitudes, at an angle of  $19\frac{1}{2}^{\circ}$  (or the complement of the dip,) and a compass



be pointed any where in this plane, it will not be affected by the iron, but point due north and south the same as if no iron were in its vicinity. This plane, it is further supposed, will change its position with the dip, or latitude, so as to become parallel to the horizon at the pole, and perpendicular to it at the equator; and Captain Bartholomew is charged to determine this point, as far as it can be done, in the parts which he is about to visit, while Lieut. Parry is making corresponding observations in Baffin Bay. It appears also, that the magnetic quality of iron resides wholly in the surface, so that a thin iron shell will act as powerfully on the needle as a solid ball of the same diameter; and by a judicious application and combination of these two facts, an easy method has been projected of counteracting the local attraction of vessels on the needle.

Mr. A. Carmichael has published a theory of dreaming, in which he maintains, that there are no less than seven different states of sleeping and waking. 1. When the entire brain and nervous system are buried in sleep; then there is a total exemption from dreaming. 2. When some of the mental organs are awake, and all the senses are asleep; then dreams occur, and seem to be realities. 3. When the above condition exists, and the nerves of voluntary motion are also in a state of wakefulness; then may occur the rare phenomenon of somnambulism. 4. When one of the senses is awake, with some of the mental organs; then we may be conscious, during our dream, of its illusory nature. 5. When some of the mental organs are asleep, and two or more senses awake; then we can attend to external impressions, and notice the gradual departure of our slumbers. 6. When we are totally awake, and in full possession of all our faculties and powers. 7. When under these circumstances we are so occupied with mental operations as not to attend to the impressions of external objects; and then our reverie deludes us like a dream.

*Scotland.*—The Society for the Education of the Poor in the Highlands of Scotland, held its half-yearly meeting on the 27th of April. It appears from the Report of the Committee, that the total number of schools already set up by the Society is twenty-two. Thirteen of these were granted in October last, and before the 1st of December twelve of them were in operation. Nine others were granted in the months of February

and March; of these one only is as yet opened, in the parish of Gairloch; the others were appointed to commence in May. Very satisfactory reports have been received from the school of Glenfeshie, in Badenoch; from the parish of Kilmorack, in the synod of Ross; from the Streens of Ardclach; Moy and Calder parishes; and from Kyleakin, in Skye. New Schools are appointed for Gairloch; Applecross; Diurnish and Bracadale, in Skye; and Barvis, in the island of Lewis.

The Caledonian Canal is hastening towards its completion. The depth is to be 20 feet; width at the bottom 50, and at the surface of the line of water, 110. The dams or sluices are from 162 to 172 feet in length, and from 38 to 40 in width. Frigates of 22 guns will be able to navigate it, and it will furnish shipping with the means of avoiding a tedious and dangerous navigation round the northern and western coasts of Scotland.

*France.*—From a work lately published by the Academy of Sciences in Paris, it appears, that Paris contains 714,000 inhabitants, of which 25,000 are not domiciled. The consumption of bread annually is 113,380,000 kilogrammes; of oxen, 70,000; of heifers, 9000; of calves, 78,000; of sheep, 34,000; of swine, 72,000; of eggs, 74,000,000; of pigeons, 900,000; of fowls, 1,200,000; of wine, 870,000 hectolitres.

A work has been published at Paris, entitled "Memoirs, Historical and Geographical, relative to Armenia," accompanied with the Armenian text of the history of the Orpelian Princes, written about the end of the 13th century. Among other researches, the work maintains that China, properly so called, was well known to the ancients, and that the country and government were distinct from those of India. It appears that there is no Armenian work which can be traced higher than the fifth century of the Christian æra. The Armenians have printing offices in several cities of Asia, and some in Europe; there is one at Madras, but their chief establishment of this kind is at Edchmiazin, where the head of their church resides.

*Russia.*—The University of Moscow is rebuilt on a better plan, and in a style of greater magnificence than before the conflagration. The Emperor, besides his other bounties, has consigned the sum of 400,000 roubles for the erection of a hos-

pital close to the University, for the purposes of a medical school, in which there are at present, at his charge, 200 students, besides those intended for the Academy of Chirurgery. The new cabinet of natural history is also progressively augmenting.

A society for the amelioration of prisons has been established at St. Petersburg, of which the Prince Gallitzin is president.

*China.*—An official gazette is published in China, which is considered as the organ of government in every matter connected with the religion, laws, manners, and customs of the country. No article appears in it which has not first been submitted to the inspection of the Emperor, and having received his approbation, not a syllable can be added to it. A deviation from this rule would incur a severe punishment. In 1818, an officer in a court of justice, who was also employed in the post-office, suffered death,

for having published some false intelligence, through the medium of this gazette. The reason assigned by the judges, in passing sentence, was, that the party culpable had been wanting in respect to his imperial majesty. The gazette of China comprehends documents relative to all the public affairs of that vast empire; also extracts from all the memoirs and petitions which have been presented to the sovereign, with his answers, orders, and favours granted to the mandarins and to the people. It appears every day, making a pamphlet of 60 or 70 pages.

The Emperor of China has received an "Ode to the Supreme Being," written in Russia by Gabriel Romanowtcht, a Russian poet, which he has caused to be translated into both languages (the Chinese and the Tartar,) to be written on a piece of rich silk, and suspended in the interior of his palace.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Sermons, Illustrative and Practical; by the Rev. W. Gilpin, M. A. 12s. bds.

Objections of Scoffers and Infidels plainly answered; in two Sermons: by the Rev. R. Warner. 8vo. 2s. sewed.

Vindiciæ Geologicæ; or, the Connection of Geology with Religion explained; by the Rev. W. Buckland. 4to. 4s. sewed.

Village Sermons; by a Country Clergyman. 12mo. 2s. 6d.

A second volume of Sermons, preached in the Parish Church of High Wycombe; by the Rev. C. Bradley. 10s. 6d. boards.

Supplement to an Historical and Critical Inquiry into the Interpretation of the Hebrew Scriptures, with Remarks on Mr. Bellamy's New Translation; by the Rev. J. W. Whitaker, M. A.

The Nature and Obligations of Personal and Family Religion; by Dan. Dewar, LL.D. 12mo. 3s. 6d. bds.

Sermons, comprising various Matters of Doctrines and Practice; by the Rev. D. W. Garrow, D. D. 8vo. 10s. 6d. bds.

The School Visitor's Assistant, in a Collection of Prayers; by Harriet Corp. 1s.

A Key to the Chronology of the Hindus; in a series of letters; to prove that the protracted numbers of all Oriental Nations, when reduced, agree with the dates given in the Hebrew Bible. 2 vols. 8vo. 18s.

The Scripture Doctrine of the Trinity stated and defended, and the Athanasian Creed vindicated; by the Rev. T. H. Horne. 5s.

A Catechism of the Evidences of Christianity; by Richard Yates, D.D. and F.S.A. fine edition, 2s.; common, 1s.

Horæ Homileticæ, containing more than 1200 Discourses upon the whole Scriptures; by the Rev. Charles Simeon, 11 vols. 8vo. 10s. 6d. each, in bds.

A Discourse, preached at the Abbey, Bath, May 10, 1820; by E. W. Grinfield, 1s. 6d.

Reasons for continuing the Education of the Poor at the present Crisis; by the Rev. W. Otter, 4to. 2s.

The Works of the Rev. Thomas Zouch, with a Memoir of his Life; by Francis Wrangham, 2 vols. 8vo. 1l. 4s. bds.

Tributes to Truth; by N. Lyttleton. vol. I. part I. 4to. 7s.

An Abbreviated Synopsis of the Four Gospels; wherein all the Passages are collated; and every Event or Saying, recorded by any one or more of the Evangelists, is briefly noted.

No. I. of the Village Instructor, to be continued Monthly.

An Inquiry into the Duty of Christians with respect to War; by John Shepperd. 8vo. 6s. bds.

### MISCELLANEOUS.

A Geographical, Statistical, and Historical Description of Hindostan and the adjacent Country; by Walter Hamilton, Esq. with maps. 2 vols. 4to. 4l. 14s. 6d.

Poems descriptive of Rural Life and Scenery; by John Clare. 5s. 6d. bds.



Italy and its Inhabitants in the Year 1816 and 1817; by James A. Galiffe, 2 vols. 8vo.

Journal of a Tour in Greece, Egypt, the Holy Land, &c.; by William Turner. 3 vols. 8vo. 3l. 3s.

Sketches, Descriptive of Italy, in 1817 and 1818; with Travels in France and Switzerland. 4 vols. 8vo. 1l. 12s.

Travels in various Countries of the East; being a Continuation of Memoirs relating to European and Asiatic Turkey, &c.; by Robert Walpole, M. A. 4to. 3l. 3s.

Journal of a Tour in the Levant; by Wm. Turner, 3 vols. 8vo. 3l. 3s.

A Narrative of a Journey into Persia and Residence at Teheran; from the French of M. Tancoigne. 12s. bds.

A Voyage to Africa; with some Account of the Manners and Customs of the Dahomian People; by John M'Leod, M. D. 5s. 6d.

Views of the Remains of Antient Buildings in Rome and its Vicinity, with plates. 7l. 7s.

Memoirs of Granville Sharp; by Prince Hoare. 2l. 12s. 6d.

Lectures on Painting, delivered at the Royal Academy; by H. Fuseli. 4to. 1l. 16s. bds.

Lacon: or Many Things in Few Words; by the Rev. C. C. Colton. 8vo. 7s. bds.

Private Correspondence of David Hume, the Historian, with several distinguished Persons. 4to. 1l. 11s. 6d.

The Improvement of English Roads urged, during the existing Dearth of Employment for the Poor. 8vo. 2s.

Sacred Leisure; Poems on Religious Subjects; by the Rev. F. Hodgson, A. M. foolscap 8vo. 6s. bds.

The Speech of the Right Hon. the Earl of Liverpool, on the Means of extending and securing the Foreign Trade of the Country; with an Appendix, containing the official Accounts referred to in the Speech. 2s.

Chronological Tables of Universal History, brought down to the End of the Reign of George III.; by Major James Bell. royal folio. 1l. 10s. half bound.

Dialogues, intended to assist in forming the Morals and Taste; by the Rev. J. Bowden. 12mo. 5s. bds.

## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

From an account of the number of Bibles and Testaments issued by this institution, and others connected with it, made up to June 24, 1820, we collect the following items.

Total issued in Great Britain	2,389,291
Purchased and issued for the Society on the Continent of Europe . . . . .	468,000
Total issued on account of the Society . . . . .	2,857,291
Printed by Societies in connexion with the British and Foreign Bible Society . .	1,135,520

In addition to the above, the Society has granted about 30,000l. for distributing by societies and confidential agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish languages, the number of which cannot be ascertained exactly, but may be fairly estimated at upwards of 200,000 Bibles and Testaments.

The Society has voted the sum of 5000l. to be placed at the disposal of the Bishop of Calcutta, to be applied at his discretion in the mission college now erecting by him, Christ. Observ. No. 223.

in furtherance of translations of the Scriptures into the native languages of India.

We proceed to transcribe a few passages from some of the recent Monthly Extracts of the Society.

### DOMESTIC.

*Bath Auxiliary Bible Society.*—"A person called upon to subscribe for a Bible, when first asked, told the lady he did not want a Bible, or wish for one; for if he had one, he should never read it. Upon being asked, what place of worship he attended, he replied, he never went to any—that it was ten years since he had been in a church! He confessed that he spent the greater part of the Sunday in bed, or in a public-house. Before the lady left him, she got him to say that she might call again if she would, but that he felt no wish or care for subscribing for a Bible. The next week, however, when the lady called, he had sixpence ready for her, which, he said, having thought more of the subject, he had saved from beer. He continued regularly to pay sixpence per week, and soon appeared very anxious to have his Bible; but said he would not go to church, till he found his mind that way inclined, for he should be a

hypocrite if he did. Soon after he obtained his Bible he went to church, and was much delighted with the service. He now goes regularly to church, never enters a public-house, and pays a free subscription.

"An aged woman, with tears in her eyes, ran after us in the street, and requested, as a favour, to be allowed to subscribe, stating that her father, above ninety years of age, was at the point of death, and she had no Bible to read to him. Upon visiting them, the Collector says, I found he could not survive long; and, considering that no time was to be lost, I told her that I would give her a Bible. Upon which, bursting into tears, she said, 'Then let me give a penny for some other poor person; I'll try to save it every week.' Since that time, this poor woman has regularly paid a penny every week."

"One poor man expressed his wish to subscribe, individually, for his three children as well as himself; remarking, that he would rather leave them the blessed Gospel for a legacy than any worldly goods."

*Jersey Female Auxiliary Bible Society*— "One of the objects which appeared to your Committee of the greatest importance, was the little schools spread throughout the island, where the children of the poor are sent to be kept out of harm's way, and to receive the first rudiments of learning, which are often the only instruction they ever receive. The parents, being poor, are satisfied to give their children the cheapest spelling or story books they can get, or any thing in print, good or bad, for the sole purpose of teaching them to read; by which means, children frequently imbibe erroneous doctrines, and the worst of principles. Your Committee therefore have voted, as soon as their funds would admit of it, a New Testament to every poor School in the island, with permission to Sunday Schools, and other schools, which were able, to purchase them at reduced prices. The last measure of your Committee has been to offer (by means of a circular letter to the owners of trading vessels) one Bible and one Testament to every merchant vessel going abroad, for the use of such of the crew as may be without the word of God."

*Bristol Auxiliary Bible Society*.—"An active and benevolent individual, a member of the Redcliff-District Association, has, with-

in the last nine months, supplied the seamen, by his own personal exertions, with 1060 Bibles, and 120 Testaments, and has received from them about 200*l*.

*Edinburgh Bible Society*.—"There has been remitted, in six donations, the sum of 1900*l*. sterling, during the past year; which is 550*l*. more than the year preceding. This sum, when added to the contributions of former years, makes a total of 12,800*l*. voted in money; and if the value that has been remitted for copies of the Scriptures, at the cost prices of the parent society, is included, the sum will be 15,640*l*. 6*s*. 11*d*. sterling. Among all the methods which have been adopted for recruiting your funds, auxiliary societies or associations have uniformly held the first place."

*Leeds Auxiliary Bible Society*—"Since the formation of the Society 18,461 Bibles and Testaments have been issued.—It is with much pleasure your Committee report, that, in compliance with a resolution of your last Anniversary Meeting, a Ladies' Bible Association has been formed in the town of Leeds, consisting of ninety-one ladies; who, on a soil that was deemed perfectly barren, when cultivated by gentlemen, have in the course of eleven months reaped a rich harvest, to the amount of 474*l*. 7*s*. 8*d*.; of which sum they have paid to the funds of your Society, 260*l*. 16*s*. They have had the satisfaction of distributing 731 Bibles and Testaments; and of having procured 1291 subscribers for Bibles, for their own use, and 362 free contributors to the general funds."

"Two collectors report having called upon a poor woman, who said she hoped to be able to obtain five Bibles, as it would be her greatest pleasure to present each of her children with one, when she lay on her death-bed; that being the richest treasure she could possibly give them. This woman, about two years ago, could not read, but had a great desire to be able to read the Bible, and by great diligence has accomplished her wish."

*Liverpool Ladies' Branch Society*.—"In the first nine months of the Society's existence, before the establishment of the associations, 206 Bibles and Testaments had been distributed; in the last twelve months your Committee have given out to the different associations at cost prices, 3,390 Bibles, and 1,944 Testaments; together 5,334. Of this number 3,272 have already been put into the hands of subscribers. In



every instance they have been received with expressions of satisfaction, and often of lively gratitude. Such as have received them at the half price, with an engagement to pay the whole, have completed the stipulated sum with strict fidelity. Often, upon a first visit to an abode of penury and wretchedness, has a collector been reminded, that it was more becoming in her to give than to receive, and that to raise a penny per week for any other article than food or raiment was wholly impossible; but when she has once succeeded in convincing such that she has sought only their welfare, and has kindly directed them how to provide, by a prudent disposal of their income, for their own comfort and that of their families, not only has the weekly penny been easily spared for a Bible, but, in many instances, the collector has afterwards been requested to receive even a shilling a week in the summer, as a provision for the temporal wants which might be felt in the winter: thus the poor have been essentially served, by being taught to serve themselves."

*Ladies' Branch of the Plymouth Auxiliary Society.*—"It has been stated by your Committee, that nearly 1700 copies of the Scriptures have been distributed by the Society. In addition to this, 185 individuals have been supplied with Testaments from the Loan Stocks of the Associations—a plan devised by Mr. Dudley, with a design of obviating the disadvantages, which experience has fully proved were too likely to attend gratuitous distribution. By means of these Loan Stocks, furnished chiefly by small subscriptions from the members of the Committees, every individual, however poor, may be immediately put in possession of the Scriptures, in a manner the best calculated to insure their perusal and preservation. Your Committee cannot here refrain from expressing their unqualified approbation of this part of the system, which has proved a source of joy and consolation to many of the sick poor in particular; or from stating, that in no instance has a single copy been lost which has been issued from this source."

#### FOREIGN.

*Paris Bible Society.*—"The department de la Somme alone counts about six thousand individuals in a state of great religious privation; but it is there in particular, among these reformed Christians, so long forgotten, that the faith of their fathers has

been preserved in all its purity. For want of the sacred books, of which violence had deprived these obscure families, and from replacing which either fear or poverty had prevented them, oral traditions had transmitted from generation to generation the most interesting narratives, the most important lessons, and the holiest precepts of the Bible. Passing from the memories of the fathers to the children, the most fervent prayers, and hymns the most proper to nourish faith and hope, have never ceased to resound in their cottages, and the paternal benediction has stood in place of that of the minister of the Lord. When at length the written word of God returned to the bosom of these insulated families, what thanksgivings have been offered up for this unexpected blessing of Providence!"

From Mr. Charles Enslin, Secretary to the Wirttemberg Bible Society, dated Stuttgart, March 8, 1820.

"When his Majesty visited, a few weeks ago, the School of Industry, he entered into conversation, on the subject of the Bible Society with Mr. Lotter, one of its Directors. This active friend of ours gratefully acknowledged the accommodation his Majesty had graciously afforded to the institution by having favoured it with part of a building for the establishment of a printing-office; and took the liberty to add, that the institution would derive an additional advantage from being allowed the free use of the remainder of the house.

"The King replied—Let the Society make an immediate application to my ministers; and, if any difficulty should arise, they may directly apply to myself, and I will take the necessary measures for the accomplishment of their wish. At parting, the King added, If the Society should have any other request to make, let them freely apply to me. Two days after this interview, the King sent a donation of five hundred florins (about fifty pounds.) You will, no doubt, join us in giving thanks to our God, for having thus favourably inclined the heart of our King towards our institution.—The number of Bible Associations is still on the increase. One of our parish clergy lately preached several sermons to his congregation, on the subject of the Bible Society, and called upon his parishioners to come forward with their weekly, monthly, or quarterly contributions. His

parish consists of about nine hundred inhabitants, most of whom are very poor, and yet with their halfpennies and pence they soon collected seventy-six florins (about seven or eight pounds.)—An unknown benefactor lately transmitted us the sum of one hundred and fifty florins (about fifteen pounds.)—Next week, our third edition of three thousand Bibles will be completed."

*Russian Bible Society.*—Dr. Pinkerton writes from Odessa, last December :—

"Having been long absent from Russia, and received but little information, especially during the last ten months, respecting the real progress of the Russian Bible Society, I was not a little astonished and encouraged the other day, on receiving a small pamphlet, on the success of the Bible cause in Russia, during the year 1818, which the Petersburg Committee has lately published. What glorious results of six years' labour are the following: 173 Bible Societies in the Russian empire: 371,600 copies of the holy Scriptures, printed and printing in twenty-five languages and dialects; of which copies, 120,105 are already in circulation! The receipts of the Society have been 1,361,499 rubles and two kopecks; and their expenditure, 1,244,362 rubles and 29 kopecks."

Dr. Pinkerton adds, on his return to Petersburg :—"On the 31st ult. the Prince Gallitzin sent for me, and told me, that his imperial majesty had ordered him to say to me, that he had perused the whole series of my letters from Greece and Turkey—that they had afforded him much pleasure—that he rejoiced at what I had been enabled to do for the promotion of the object of the Bible Society in those parts; and that whatever was in his power to do, in order to carry forward what had been so auspiciously begun, he would most willingly grant. My object in mentioning these particulars is to encourage your Committee, and the numerous friends of the Bible Society in Britain, not to be weary in well doing; for in due time we shall reap, if we faint not."

From King Henry, of Hayti, to Lord Teignmouth.—

"It will, I am persuaded, give you the highest satisfaction to learn, that our schools continue to go on exceedingly well, and that our young Haytians make much progress. The holy Scriptures are now in the hands of all the scholars of our national

as well as our private schools. Six more schools, according to the British system, are going to be established in the interior, by monitors who have been deemed capable of undertaking the management of them."

*Malta Bible Society.*—The following intelligence from Mr. Jowett is peculiarly interesting and important. He writes—

"By circulating copies of the Report of the Malta Bible Society, I endeavoured to prepare the way for a subscription at Cairo. Many of the Europeans resident in that city are favourably disposed to the Bible Society; but I was requested by Mr. Salt, in consideration of the state of commerce at that moment, to delay pressing the subject, and he charges himself to bring forward the business at a more suitable time.

"In the mean while, I have received as a beginning towards this object the sum of five hundred piastres, of which one hundred was a donation from a Prussian nobleman, resident with us at Cairo, and one hundred from the gentleman with whom I was travelling to Jerusalem; the remaining three hundred were contributions of some months' standing, and were passed to me through the hands of a person from whom we are led to expect further assistance of a truly valuable nature."

"From the Coptic patriarch I procured a copy of the four Gospels, written in Coptic and Arabic, in parallel columns. He informed me likewise, that at Boosh they have a preparatory school, where about twenty youths are trained for the Church: afterwards they are removed to the monastery of Mar Antonius, in the mountains, about three days' journey eastward of the Nile. Here, in number about fifty, they prepare themselves for the higher stations in their church; from this place the Patriarch himself, the Coptic Bishops in Egypt, and the present Abuna of Abyssinia, proceed.

"It is very well known, that while in these preparatory studies of various churches in the East, great attention is paid to the recitation of prayers and liturgical offices, and to the performance of extremely rigid mortifications; yet in the lapse of ages the original word of God has fallen into comparative neglect, and does not receive that diligent, well-grounded, and persevering study



which it so pre-eminently claims. The holy Scriptures, in an entire form, are to be found in but few places; while that priest would be thought unpardonably remiss, who should not be furnished with the book of his church prayers. May the six Arabic Bibles which I consigned to the patriarch to be forwarded to Boosh, and twelve for Mar Antonius, find diligent and humble readers, and excite a greater thirst for the pure word of God—a thirst which the Bible Society will labour to satisfy!"

"A few remarks of a general nature will close this brief report:—

"Egypt, as having fallen under my more immediate observations, claims the first place.

"Here we behold, though in circumstances of great depression and ignorance, one body of professing Christians more numerous than the rest, occupying a line of country not less than 500 miles in length, and extending their influence southward, beyond the deserts of Nubia and Sennâ, into a considerable part of Abyssinia.

"Identified by name with Egypt, and possessing much influence from their habits of business and from their knowledge of the language long since imposed upon them by their conquerors, the Copts may certainly be considered as the dominant Christian church of these parts. There are, however, many Greeks whose patriarch resides at Cairo; the influence of this church is acknowledged also in a part of Abyssinia: otherwise they have no churches south of Cairo, but consider their jurisdiction to reach to Alexandria, Rosetta, Damietta, Suez, Candia, Tunis, and Tripoli, in the west; at all which places they have convents, though at the one last mentioned they have not for many years had a priest. The Latins have likewise at least eight convents, four of which are considerably to the south of Cairo. The Armenians have a bishop at Cairo, and individuals of that nation are settled far to the south in all the principal towns of Egypt, as bankers to the government.

"Leaving out of our present consideration the ruling power of the Turks, and the immensely extended population of the Arabs, the number of whom is variously estimated from two and a half to four millions, it is not possible to behold without a living interest these several churches of Christians. What their respective rites

and tenets may be, it falls not within the province of a Bible Society to inquire. It is enough for us that all agree in a reverence for the holy Scriptures, as the source of truth. Our earnest hope is, therefore, that by furnishing them with copies of that book, we shall be found the friends of all; the best friends, inasmuch as from ignorance of this holy volume, as one of the fathers well observes, has sprung much of the evils of heresy and schism. Bearing the olive-branch of peace, we trust in due season to behold the ark of the church of Christ at rest from these troubled waters.

"Among the Copts (of whom, as being the most numerous, I saw the most, though I visited all) I found no difficulty in distributing the Arabic Bibles, but, on the contrary, the greatest willingness to receive them.

"In endeavouring to explain to the patriarchs, the bishops, the lay-head of their nation, and to others, the plans and operations of Bible Societies, I met with such difficulties as might be expected from a people extremely destitute of general European knowledge, and utterly ignorant of the nature of voluntary association for benevolent objects. Familiarized to fear, they shrink from ostensible services, which might carry them out of the beaten track of a religion barely tolerated. Among the Jews I had little opportunity of making inquiry, from the confinement necessarily attendant on the appearance of the plague, both at Alexandria and Cairo. South of Cairo, there are none in Egypt. In Gondar, the capital of Abyssinia, there are about a thousand, who were described to me by Mr. Pearce as keeping much to themselves, and as being very tenacious of their religious books.

"If any motive drawn from the circumstances of a people can impel the friends of the Bible Society to make a great sacrifice, the situation of Abyssinia may most peculiarly claim the tribute of funds, of learning, and of labour. How deeply Christianity must once have been seated in the hearts of the people of that country, appears from a great variety of proofs; but now, nominally a Christian empire, it is distracted by the feuds of various chieftains who aspire to supreme power, without even a hopeful prospect of peace being settled by the successful superiority of one. Thus situated, composed of various Christian, Mahometan, and Heathen tribes, all independent, fierce, and warlike, and ex-

posed to incursions from similar tribes on every side, Abyssinia may fear for her existence as a Christian nation. That Christianity would not soon disappear from the country, may be inferred from the great attachment of the people to their religion, an attachment which has been tried by numerous opposing circumstances for many centuries. But how much longer Christianity might exist without a general knowledge of the Scriptures would be a bitter experiment to make—an experiment happily not suited to the benevolent genius of this age.

“And if, from this brief view of Egypt and Abyssinia, we turn our eyes to that vast continent in which these countries lie, with what feelings shall we rise from such contemplation! We are apt to survey with some pleasure the little good which we have been enabled to do; we are, thank God, encouraged to proceed by every opening prospect of hopeful fields of labour; but to us in Malta, if we but open and enlarge our hearts, here, full before our view lies Africa, left to these latter ages of the world as a standing monument to remind the benevolent of something which they have not done; the learned, of something they have not discovered; left, perhaps, to humble and shame us, but certainly not to discourage or dismay.

“Every one may in some degree infer the state of Africa partly from general moral principles, and partly from a knowledge acquired by means of a most demoralizing traffic. From these too slender premises, many are led to consider, as difficulties nearly insuperable, the hostile superstitions, the barbarous inhuman customs and savage horrors, which reign there to an almost unlimited extent, while at the same time, lost in inquiry concerning the best practical measures, the mind turns alternately from one project to another, and travels through all the plans that can be devised, of research, of civilization, of education; till weary, spiritless, and desponding, it is ready to shrink from attempting any.

“By encouraging the translations of portions of the Scriptures, into the spoken dialects of Africa the Bible Society may, consistently with its simple principle, render most essential aid to the melioration of that continent.”

*Amboyna Bible Society.*—“When I lately arrived at a large Negary (village,) the name of which is Lileboi, north-west from Amboyna, upwards of 800 persons, in order

to convince me of the reality of their faith in the only true and living God, brought all their idols before me, and acknowledged their foolishness. I advised them to pack them all up in a large box, (into which they formerly used to be put for their night's rest,) and to place a heavy load of stones upon them, and to drown them in the depth of the sea, in my presence. They all agreed to follow my advice: a boat was made ready for the purpose; and with a great shout they were carried out of the Negary, and launched into the bosom of the deep. After this business was over, we sang the first four verses of the cxxxvi. Psalm.—This is the fruit of the Gospel of Christ.”

#### SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

It has long appeared a desirable object with many benevolent persons to promote useful parochial libraries, which seem more than ever called for since the general extension of education, and the wide diffusion of immoral, antichristian, and seditious publications. The associates of Dr. Bray have done as much as their funds would allow, for more than a century, towards promoting this object; but their efforts have been necessarily inadequate to the necessities of the case. We are glad, therefore, to find that the Society for promoting Christian Knowledge has resolved to encourage the general formation of parochial libraries, the books of which are to be lent out for the benefit of the inhabitants. The books furnished by the Society are to be limited to such as are on their list. Any minister of a parish, being a member of the Society, may obtain books and tracts, for this purpose, at the reduced prices, on application to the Board, or to any of the Diocesan or District Committees: and in cases where a parish may stand in need of such a library, but may not be able to pay for it even at the reduced prices, aid will be granted by the Board, on application from the Incumbent, through the Bishop, the Archdeacon, or the District Committee. These libraries are to be placed under the sole direction of the parochial minister, subject to regulations to be established by the Board.

An edition of the Bible and of the Book of Common Prayer, in the Irish Language and in its appropriate type, has been undertaken by the Society.

The issue of books and tracts, in counteraction of infidel publications, has



very greatly increased, especially in the manufacturing districts; and the Board are preparing to furnish further assistance as it may be wanted.

#### LONDON SOCIETY FOR THE CONVERSION OF THE JEWS.

In presenting their last annual Report, the Committee state the addition of *eight* Auxiliary Associations; namely at Lancaster, Liverpool, Exeter, Plymouth, Plymouth Dock, Helston, Penzance, and Penryn.

An Auxiliary Society was also established some time since in Brussels, by some of the British residents in that city, whose attention had been drawn to the object by Mr. Way's visit a few months before. The immediate object of the Society is to "ascertain the state of the Jews in the Netherlands, their numbers, sentiments, morals, and religious habits." They request to be furnished with some Hebrew Testaments and religious tracts, for distribution among the Jews. An Association has also been formed in the town of Frankfort on the Maine, under the direction of a zealous friend to the object—Mr. Senator Von Meyer.

Preliminary measures have been adopted at Amsterdam for the establishment of a Society in aid of this cause, which must be considered as peculiarly important, when it is remembered that more than 23,000 Jews are found amongst the inhabitants of that city. The result of the experiment so liberally undertaken by the Rev. Mr. Simeon, with respect to the English Episcopal Chapel in Amsterdam, having been successful, the Society have entered into an arrangement with the congregation, by which they are to defray the expenses of the chapel, while the Minister, as a Missionary to the Jews in that city, is to be supported from the funds of the Society. The Reverend A. S. Thelwall, of Trinity College, Cambridge, was appointed to the station. The Committee have resolved to send Mr. E. H. Simon, a Jewish convert, who has for some time past been pursuing his studies at Edinburgh, under the joint patronage of the London Society and the Rotterdam Missionary Society, to assist Mr. Thelwall, for which he is qualified by his knowledge of the Dutch language, and of the peculiar sentiments and habits of his brethren.

The Auxiliary Society of Boston, in America, has continued its contributions to the Society's funds, and renewed the expressions of its zeal.

The permanent income of the Society exceeds that of last year by the sum of 1500*l.*, the receipts being 11,201*l.* Several legacies have been bequeathed for its benefit. The demands on the institution have, however, greatly increased, and are likely to continue doing so.

There were in the Society's schools forty boys, and forty-one girls. Six boys and seven girls had been admitted since the former anniversary: seven boys had been apprenticed, one girl had gone to service, one has been withdrawn by her parents; and one is removed, as the Committee have great reason to hope, by her heavenly Father, beyond the need of earthly instruction, to his own immediate presence in heaven.—The building designed for the boy's school, near the chapel, Bethnal Green, was completed the year before, and has, since that time, been occupied. That for the girls was in a state of great forwardness.—The Committee have discontinued the printing-office, but have entered into an arrangement with the printer to take apprentices from the boy's school, and to employ the Jews hitherto employed in it. Two editions, of 2,000 copies each, of the Hebrew Testament, have been struck off from the stereotype plates; another edition, of the same number of copies, is in progress. Two thousand copies of the Epistle to the Hebrews have been printed in the form of a separate publication; and 70,000 copies on cards, in Hebrew and German Hebrew, of three addresses to the Men of Israel, taken respectively from the second, third, and thirteenth chapters of the Acts of the Apostles. Many thousand tracts in Hebrew, German Hebrew, German, and English, have been printed: of which those in the Hebrew, and German Hebrew were stereotyped. An edition of the New Testament in German Hebrew is completed, and will be immediately put in circulation, and arrangements have been made for proceeding as soon as the type is at liberty, to an edition of the Old Testament in the same character.

A translation of the New Testament into the dialect of the Polish Jews, has long been meditated by the Committee; and the Rev. Mr. Solomon will be employed in carrying it on. He has already nearly completed the Gospel of St. Matthew. The

Committee have availed themselves of the most favourable opportunities for putting these different publications into extensive circulation, through the medium of judicious friends and correspondents abroad.

The number of the copies of the New Testament thus sent into various parts of the globe has been about 5000; of the Hebrew Prophets above 2000; and of tracts and other smaller publications a much larger proportion.

The Committee have continued to receive encouraging testimonies to the seasonableness and utility of their labours.

Professor Van Ess thus writes: "Be pleased to express to the respectable Society for promoting Christianity amongst the Jews, my heartfelt gratitude for the hundred copies of the Hebrew Testament, which I lately received from the British and Foreign Bible Society. These Testaments are *eagerly read* by those Jews who understand Hebrew, and many of them are in the habit of attending my sermons. Whenever the New Testament in Hebrew German characters shall appear, I wish to receive a considerable number of copies, for they will be still more eagerly read than the former, and will operate more effectually upon the Jews at large. Be kind enough to send me the continuation of the Reports of your Society. How gloriously does all unite together in this remarkable day towards the appearance and the kingdom of our Lord, when there will be one fold and one Shepherd!"

With regard to the readiness of the Polish Jews to receive Christian instruction, satisfactory evidence was adduced in the last Report, from the correspondence of Mr. Way, Dr. Pinkerton, and Mr. Solomon. Their testimony has since been corroborated by that of Mr. Moritz, a converted Jew, who has for some time past been employed by the Emperor of Russia to travel through his dominions for the purpose of circulating Hebrew New Testaments and tracts amongst the Jewish people. The Jews frequently came to him in a body, or solicited his attendance at their synagogues and places of learned resort, inviting discussion on the principal questions at issue between Christians and themselves. "Great numbers," says Mr. Moritz, "came to my lodging, and this gave me an opportunity to sow the seed of truth as also to distribute some Testaments and Tracts; many of their Rabbins visited me."—"One morn-

ing, several learned Jews came to me, who asked me many serious questions about the truth of Christianity. They made no objection to my remarks, desiring me to give them a few New Testaments and some tracts, which they would diligently peruse, to see if these things be so." This occurred at Sklov, where there are nearly 10,000 Jews, and which is regarded by them as their Jerusalem in their captivity.

At Minsk, where there are at least 12,000 Jews, Mr. Moritz was visited by nearly all the Jewish school-masters, and by several thousands of Jews. At their request, he preached to about 400 of them, among whom were the elders of the synagogue. "I was much pleased," Mr. Moritz adds, "with the serious attention they paid to the word, and the perfect silence they observed during my speech, which lasted nearly two hours. Many came afterwards to me, to converse with me on what they had heard."

"In the town of Nieswitch, where about 3,000 Jews live, they flocked in crowds to my lodging, when I distributed a good number of tracts, and a few New Testaments among them. With some of them I had very serious conversation, and have the best hope, that three young men who have three evenings together visited me, have been pierced to the heart. They promised to pray to God for light and direction, and if they could feel convinced, they would profess the truth. An old Rabbini came twenty-eight versis, on purpose, as he said, to have some conversation with me, and staid three hours with me; and, at parting, he requested me to give him a New Testament and some tracts, which I gladly did; after which he took an affectionate farewell of me. In Grodno live about 12,000 Jews, of whom great numbers came to my lodging; and besides them, I was also visited by Jews from nearly thirty different towns in Poland, who all wished to have books: my thirty Testaments and six hundred tracts were gone in a few days. These Jews in the provinces promised not only to read the books themselves, but to circulate the reading of them as far as possible."

At Wilna, which contains 45,000 Jews, Mr. Moritz adds: "Many respectable and clever young Jews confessed to me in this town, that I was in the right in many points; and therefore they shall consider what I have said more earnestly, and begin to search the Scripture more closely; and if they can become convinced of the truth, as I have



stated it to them, they will not hesitate to embrace it. Many young men came and stated to me that they are convinced, from the reading of the New Testament, that Christ is the true Messiah, and that they are inclined to embrace Christianity."—Other incidents illustrative of the growing attention of the Jews to Christianity, might be adduced from Mr. Moritz's journal; and to his testimony respecting the Polish Jews, may be added that of Mr. Elsner, Secretary of the Prussian Bible Society at Berlin, concerning those of some other countries.

Having detailed their own views of the inducements to exertion afforded by the present state of the Jews in various places, the Committee state, that similar views are beginning to actuate other Christian communities. The Edinburgh Society for promoting Christianity among the Jews has lately published an Address to the Public, in which it announces, "That it is about to establish a Mission on the continent of Europe, and has already engaged two young men, well recommended for piety, who are to go forth among the Jews."

Mrs. Hannah Adams, corresponding Secretary to the Boston Society, informs the Committee, "That the American Board of Commissioners for Foreign Missions have lately ordained Messrs. Parsons and Fisk, young men of piety and talents, in order to send them to preach the Gospel to the Jews in Palestine."

We shall only add, what we have often repeated, that we earnestly pray for the blessing of God on the efforts of this institution.

#### CONSISTORIAL COURT AT CALCUTTA.

This court was announced by public advertisement, dated Sept. 8, 1819, under the title of "The Consistory Court within and for the Archdeaconry of Calcutta, in the Diocese of Calcutta." The Bishop's address, on opening the court, contains so much information on a subject not very generally understood, that we shall extract the principal passages.

"It may be expected," said his lordship, "that something should be said as to the nature and extent of its jurisdiction, and in reference to the objects to which its attention will be especially directed: and it is the more important that the court should declare itself generally on these points, as Christ. Observ. No. 223.

they can hardly be presumed, in the circumstances of this country, to be well understood.

"Much controversy has arisen since the days of the Reformation, as to the origin and limits of ecclesiastical jurisdiction: and even before that period, as is evident from various passages of our national history, the question was sometimes brought into discussion, in consequence of the inordinate claims of the Romish pontiffs. With any thing which occurred previously to the legal establishment of the Protestant Church of England we are not now concerned. Its bishops hold their jurisdiction upon principles recognised by a Protestant legislature, and upon no other. The office of the consecration of bishops has been confirmed, with the Book of Common Prayer, in four several Acts of Parliament; and in that formulary, every bishop is required to promise, 'that by the help of God, he will maintain and set forward, as much as shall lie in him, quietness, love, and peace, among all men; and such as be unquiet, disobedient, and criminous, within his diocese, he will correct and punish, according to such authority as he hath by God's word, and as to him shall be committed by the ordinance of the realm.' This language strongly marks the moderation and the abhorrence of extremes, which characterize our national church. It claims not with the Romanists a divine right for all the authority with which its governors are invested; nor does it admit with those abettors of Independency, that spiritual authority, as exercised in our church, has no sanction whatever from the word of God. We do, however, acknowledge, and it is our duty to maintain, that the king is on earth the supreme head of the church; nor has spiritual authority, considered in itself, any efficacy in the restraint of disorder, except where it is acknowledged to bind the conscience: it has nothing external and coercive; it has no temporal and legal effect: it cannot proceed in form of law, but with the consent and sanction of the sovereign; and in this sense ecclesiastical courts are the king's courts, though not of the number of those which are so denominated.

"It is under this authority, and by an ordinance of the realm, that the court which has been now established, assembles to exercise jurisdiction, and claims obedience to its decrees. It is bound to administer the ecclesiastical law of the realm of England as applicable to these objects, whether that

law be found in the ecclesiastical customs and immemorial usages, which have been denominated the common law of the church; in the canons, which are ecclesiastical enactments, made obligatory by royal authority; or in the statute-book, in which much is contained, having a direct reference to causes which are of such a character as fully to come before this court.

"It will now be proper to state, of what nature these causes will principally be. From a great part of the business incident to the consistory courts in England, this court is altogether relieved by the extensive jurisdiction granted by his Majesty's charter of justice to the supreme court of judicature at Calcutta. The causes here proceeded in will be causes of correction: and the most important of these, it is apprehended, will relate to the clergy. In this view of the subject, it is exceedingly to be desired, that the jurisdiction of the court may seldom be called into actual exercise: it were too much, indeed, to expect that its interference should never be requisite in this department of its functions; but to further an object, of which the accomplishment is so earnestly to be wished, it may be useful to point out some of those more prominent and probable occasions, on which the court may be required to interpose its authority."

His lordship first mentions negligence in registering baptisms. "But independently," he adds, "of this negligence, there has been in some instances a misconception of what is requisite to give to the register the validity of an original document; I mean, the actual signature of the clergyman by whom the ministration was performed. It seems to have been supposed, that a memorandum might be copied into the station-register by some other than the officiating minister, and signed by the transcriber. The canon and the statute are both express upon this head. The half-yearly returns must also be punctually made to the registrar for the purpose of being recorded in the registry of the archdeaconry, and transmitted through the government to England.

"Another point on which it may be proper to remark, is the obligation which binds every clergyman not merely to use the liturgy of the church, but to use it entirely. As he is forbidden to make substitutions,

or to add to it, so he is liable to censure if he presume to omit any portion of what the rubrics have directed to be used. It seems not always to be considered, that the rubrics have the validity of an Act of Parliament, having been repeatedly so recognised; and even if it were otherwise, it would be difficult to understand how any clergyman could fulfil his solemn declarations made before the ordinary, and repeated in the presence of his flock, that he 'will conform to the Liturgy of the Church of England, as it is now by law established,' if he omit any portion of it when the same sanction has been given to the whole.

"The court will not occupy further time by adverting at length to other matters of this nature, which may hereafter require its interposition; such as irregularity in the dress of the clergy, or absence from their stations without permission; to say nothing of complaints, which ought never to be contemplated, of a conduct which may subject any individual to general reproach. But one point merits the attention of the laity, as being highly important to the discipline of the church, and apparently but little considered; I mean, the manner in which this court can take cognizance of any disorder or neglect of duty. It appears to be supposed, that the best mode of obtaining remedy for such complaints, is to give them a wide circulation in the way of rumour, or even to state them publicly in some of the journals; and not much better is the supposition, especially in a diocese of such vast extent, that the ecclesiastical authorities are bound to know of every irregularity, which may perhaps be abundantly notorious to the persons residing where it prevails. The consequence will be an imputation of negligence in the exercise of the authority by which all such grounds of complaint should be removed; and yet such imputation would in all cases be unreasonable, but more especially in a diocese where the actual inspection of the state of things is, for the present at least, impracticable, and never can be very frequent. The laity, however, it should be understood, have their parts to perform in the restraint of irregularities, by bringing them to the notice of the ecclesiastical authority in the proper course.

"In England there are three ways in which the consistory courts are authorized to proceed: either by inquisition,

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as when there is a public and prevailing rumour of some disorder, or persons worthy of credit bring it to the knowledge of the bishop or archdeacon, who then proceeds of his mere office; secondly, by accusation, as when a complainant comes forward, not as a witness, but as a promovant or prosecutor; and, thirdly, by denunciation or presentment; which last mode, however, is not applicable to this diocese, where churchwardens are unknown to the law. Still it should seem, that nothing is easier, even in this diocese, than to obviate any abuse or neglect, by either of the former methods, provided only there be a desire in the laity to see the evil removed; and this, though not specifically the duty of any, where there are not persons sworn to make presentment of all defaults, vices, and irregularities, committed within a parish, and known by them to be presentable by the ecclesiastical laws of the realm, does yet become indirectly incumbent

upon persons especially in station and authority, who have the glory of God and the well being of Christian society at heart. And yet, even in such instances, admonition, it is hoped, where the case admits it, will be found effectual, and will spare this court the pain of a formal and public censure. The court, however, will not entertain or encourage complaints which are evidently frivolous, or which, at most, demand the application only of private and paternal counsel.

"Commencing, then, under such auspices, and actuated by these views, this court presumes to implore on its endeavours the blessing of Almighty God, and trusts, that as its proceedings are directed solely to his honour and the good of his church, it will be found in due time to have been eminently subsidiary to true religion and virtue."

## VIEW OF PUBLIC AFFAIRS.

### SPAIN.

THE Cortes have met, and were opened by the King in person, who has solemnly ratified his acceptance of the new Constitution, and enters with apparent zeal into its spirit. The speech of the President was long, and somewhat tumid: it detailed the history of the changes which have taken place, and eulogized the King for his acquiescence in the new system. His Majesty's reply is in equally flattering terms. —The proceedings of this assembly will probably afford us, in the course of the session, much information as to the actual condition and policy of Spain.—Great reserve was maintained on both sides with respect to the ultra-marine provinces.

### NAPLES.

A Revolution, the particulars of which are not yet fully known, has taken place in Naples; wholly, as in Spain, by means of the army. The rising was sudden, and apparently unexpected: it came upon the government like a clap of thunder. The leaders in this Revolution are said to consist almost entirely of the adherents of the late King, Murat. A deputation from the

Insurgents informed the King, that they wished to obtain a free constitution, similar to that of Spain: this the King promised, and eight days were allowed for arranging its details—a short time for so delicate a work—but we presume that some one of the agitators has a ready-made constitution to offer to the acceptance of the nation. We have stated this Revolution to have been the sole work of the soldiery; and so universally prevalent appears to have been the spirit of disaffection among them, that the government found that they durst not rely even on the troops who remained on duty at Naples, and who, it was evident, only waited a fair opportunity, if led out against them, of joining their comrades. No acts of tumult or disorder appear to have occurred, and there was reason to expect that the Revolution would be accomplished without blood, provided Austria did not interfere. We sincerely hope that this will not be the case; for although we view, with the utmost distrust and alarm, the interference in any shape of the soldiery in affairs of state, and regard any successful attempt on their part to control their government, as most mischievous in its principle, and most pernicious in its example—yet who

would wish to see the despotism of Ferdinand of Spain, or of Ferdinand of Naples, re-established, or the means of misgovernment, and of vengeance too, placed in the hands of men so imbecile,—and who, we may assume, would be merciless in proportion to their imbecility. Fear is the most cruel of all passions. Let us hope also that these extraordinary and unlooked for changes may be designed by Providence eventually to deliver those countries from the influence of superstition as well as of tyranny, and to introduce among them a purer faith.

#### TURKEY.

The enterprising Pacha of Albania is stated to have formally thrown off his allegiance to the Porte, and to be preparing for his defence against the troops of his master. That such was his ultimate intention, has long since been conjectured: and should he succeed in repelling the attack which is about to be made upon him, he is likely, from his talents and enterprising character, by no means to limit himself to defensive measures, but to aim at extending his dominion over the neighbouring countries. He has long been employed in introducing European discipline among his troops, and has exerted himself both to obtain and diffuse information; for which purpose he has invited foreigners to his capital, and has despatched agents to several courts and universities of Europe to acquire whatever might appear worthy of being known with a view to his projects. With all his talents, however, we fear that he is a sanguinary tyrant, whose object is the gratification of his own personal ambition, and not the happiness of his subjects, whom he values only as they can be made instrumental to his own aggrandizement. In the pursuit of this object, he appears hitherto to have been restrained by no considerations of humanity or justice.

#### DOMESTIC.

In our last Number we detailed the principal circumstances connected with the return of the QUEEN to England: we shall now proceed to relate the occurrences which have since taken place.

On the 4th of July, the committee of the house of lords appointed to examine into the documents laid before parliament relative to her Majesty's conduct while abroad, presented their report, in which they state,

that "They find that these documents contain allegations supported by the concurring testimony of a great number of persons in various situations of life, and residing in different parts of Europe, which deeply affect the honour of the Queen, charging her Majesty with an adulterous connexion with a foreigner, originally in her service in a menial capacity; and attributing to her Majesty a continued series of conduct highly unbecoming her Majesty's rank and station, and of the most licentious character." "These charges," the committee add, "appear to be calculated so deeply to affect not only the honour of the Queen, but also the dignity of the crown, and the moral feeling and honour of the country, that, in their opinion, it is indispensable that they should become the subject of a solemn inquiry, which it appears to the committee may be best effected in the course of a legislative proceeding, the necessity of which they cannot but most deeply deplore." In framing this very strong and decided report, the most perfect unanimity prevailed in the committee.

In compliance with the suggestion of the report, a bill was the next day brought in to the house of lords; the preamble of which was, in substance, that her Majesty then Princess of Wales, being at Milan in 1814, "engaged in her service a foreigner of low station, named Bergami, who had before served in a similar capacity;" that "a most unbecoming and disgusting intimacy" commenced between her Royal Highness and this person; that she "not only promoted him to a high station in her household, and in confidential situations about her person, but obtained for him orders of knighthood and titles of honour, and conferred upon him a pretended order of knighthood, which her Royal Highness took upon herself to institute without lawful authority;" and that "further unbecomingly of her exalted rank and station, and of her duty to his majesty, and wholly regardless of her own honour and character, her Royal Highness conducted herself towards the said Bergami, and in other respects, both in public and private, in the various places and countries which her Royal Highness visited, with indecent and offensive familiarity and freedom, and carried on a licentious, disgraceful, and adulterous intercourse with the said Bergami, which continued for a long period of time, during her Royal Highness's residence abroad." The bill proceeds to enact, that,



in consequence of such "scandalous, disgraceful, and vicious conduct," by which her Majesty has "violated her duty to his Majesty, and rendered herself unworthy of the exalted rank and station of Queen Consort of this realm," she be deprived of her title of Queen, with all the rights annexed to it, and that her marriage be dissolved and annulled. The bill was read a first time, and the second reading is proposed for the 17th of August, when the witnesses will be solemnly examined, and time be afforded for the defence. The House of Commons has in consequence discharged the order for considering the documents laid before it. Copies of the bill were furnished to the King, the Queen, and their respective law-officers.

The whole of these proceedings have given rise to warm debates in every stage. The appointment of a secret committee, in the first place, was contended against as an *ex parte* and inquisitorial proceeding, and as at variance with the general system of our criminal jurisprudence. It was further argued, that if ministers believed the charges which they alleged, it was their duty to have brought the subject forward in the first instance, on their own responsibility ; and that all their attempts to compromise the matter were highly criminal. It was also maintained, that at all events the proceeding ought to have been by impeachment, and not by a bill of pains and penalties, which partook of the injustice of an *ex post facto* law.—To all this it was replied, that ministers, decisive as they conceived the evidence to be against the Queen, did not think it expedient to endanger the peace and contaminate the morals of the country, by the public investigation of such a subject, as long as the possibility of a private compromise appeared within their reach ; that no benefit could have resulted from their making the circumstances public, which might not have been secured by a private arrangement ; that not only had parliament sanctioned such a procedure by its own votes, but there was not a single well-disposed person in the kingdom, even of those who were fully persuaded of her Majesty's guilt, who did not feel the utmost solicitude for a private compromise ; that the grave and unprecedented nature of the case would have rendered it rash indeed for any set of ministers to have plunged the nation into an investigation of it without the sanction of a parliamentary committee, which commit-

tee would occupy the place of arbiters between the parties, and be, as it were, in the place of a grand jury ; that there were no precedents to sanction the adoption of such a measure as the present, without previous parliamentary inquiry ; and that with regard to the objection of proceeding by bill rather than by impeachment, it had no force, as the latter course could not, under the circumstances of the case, be adopted, however clear the Queen's guilt might be ; as, to constitute it a crime according to the law, the partner in her misconduct must be a subject of Great Britain ; and as for referring the matter to the ecclesiastical courts, it was admitted on all hands that it could not be done. Besides, the whole affair lay rather between the Queen and the public, than between the royal parties themselves.

We confess we think these arguments satisfactory, under all the perplexing circumstances of this unhappy case ; and we are so much in favour of a private compromise, that we should even now, after all that has passed, prefer it, on every ground of public interest, to the approaching parliamentary investigation ; and nothing would rejoice us more than to hear that the Queen had been induced to spare herself and the nation the pain, as well as the mischief, of such an exposure.—We are not now assuming either the guilt or the innocence of the Queen. It is our duty, and that of the public in general, to suspend all judgment upon this point till the evidence shall be produced upon which the preamble of the bill is founded. Till that time we feel it incumbent upon us to refrain from expressing the opinions which we have been led to form upon the subject. The same reserve we would earnestly recommend to our readers.—We are sorry to have seen in some of the public prints, (especially the provincial ones) some remarks relative to her Majesty, which are exceedingly unbecoming and reprehensible. These, however, may be considered as infinitely outweighed by public statements of a contrary description ; and by corporate addresses presented to her majesty, which not only assume her complete innocence, but vilify, in the strongest terms, her alleged calumniators. The replies of the Queen on some of these occasions have been far from being so measured as a regard to the delicacy of her own situation, and to the public peace, seemed to require. The populace, in addition to hard words, have

proceeded so far as to maltreat, and even violently to assault, a number of persons on their landing at Dover, who were intended to give evidence on the pending charges, but whom it became necessary, with a view to their personal safety, to send back to the continent until they should be wanted. This is clearly not the way to secure the ends of justice, or to produce a favourable impression of the cause which it is meant to serve. Nor would we confine this remark to the savage outrages committed at Dover: we think it equally applicable to the framers of such addresses as those to which we have alluded, and which tend so greatly to inflame the public mind. We would remind them, that without assuming that the Queen is guilty, they can have no ground on which to assert, in the unequivocal terms they generally employ, her innocence. The *prima facie* bearings of the case supply at least such pregnant ground of suspicion, especially since the presentation of the strong and unequivocal report of the lords' committee, that we might expect in her majesty's warmest friends, if not an absolute reserve in expressing their opinions, at least such a moderation of language and conduct as the actual state of the case seems to require.

The circumstance, however, which we view with the deepest regret on this unhappy occasion, is the inundation of prints and writings of the most libellous and seditious tendency with which the country has been overspread. In every street of the metropolis, and on every wall to which the bill-sticker is permitted to have access, the eye is met by placards of the most inflammatory description; and the ingenuity of the artist is taxed to produce devices calculated to degrade the king, and to render his government odious. Some of our principal journals pursue a similar course, and seem disposed to employ every safe art of insinuation, mistatement, exaggeration, and falsehood, which the genius of evil can suggest, to pander to the worst passions of the multitude, and to poison the very springs of allegiance. Our Sunday newspapers, nineteen in number, join in this conspiracy; and being framed expressly for the meridian of St. Giles's and Tottenham-fields, with a still more daring defiance both of law and decency. Some of them point more directly to the soldiery, and leave no means untried to poison their minds, both by exhibiting strong pictures of their own alleged debased and degrading servitude, and by dwelling on the facilities which they possess of achieving their own

deliverance, and that of their country. And what is there to counteract all this accumulation of mischief; to shield the constitution from the combined effect of all the enginery of sedition which is continually playing on its walls, or undermining its foundations in the very hearts of the people? As for the law, it seems to sleep.—The press does nothing, and perhaps can do little, if any thing, to arrest the evil. Among the millions of placards and halfpenny sheets which the last six weeks have called into existence; among the three or four hundred thousand Sunday newspapers which, during that time have passed into circulation; we have not found a single solitary paragraph which pleads the cause of order, or which endeavours to undeceive the minds of the uninformed, respecting the facts and reasonings of the partisans of Radicalism.—The pulpit, we fear, is almost equally inefficient as the press—but we stop. This last is a large subject, and we fear to do it injustice by enlarging at present on this passing allusion to it. But we must enter upon it in no long time. It is vital to the peace and safety of the country, and to the very existence of its best and most cherished institutions. We will close therefore with a single question, which we wish our readers to lay to heart, and which we would wish especially to impress on every member of the legislature and of the government, whose eye may pass over these lines—What rational hope can be indulged of long maintaining our internal tranquillity, under such circumstances as have been adverted to, if we shall continue to satisfy ourselves with a policy of mere shifts and expedients, and shrink from looking fairly at the whole of our domestic situation, not merely as it regards the economical circumstances of the labouring classes, and the interests of manufactures and commerce, but as it involves the higher considerations of the intellectual, moral, and spiritual condition of our whole population?

We are glad to state, that the coronation, which was to have taken place on the 1st of August, has been wisely postponed.

The public business in the house of Commons, though greatly impeded by the discussions relative to the Queen, has by no means been unimportant: but we have only time and space at present to allude to one subject; we mean, Mr. Brougham's most important bill for general education. The main provisions of this bill appear to us wise, moderate, and conciliatory; and such as, if passed into a law, with the

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slight modifications which may be deemed necessary, must be of the most essential benefit to the country. As the consideration of the bill is deferred to next session, for the purpose of affording time for mature deliberation, we shall only slightly notice at present the outline of the proposed plan. Mr. Brougham, in bringing forward his motion, expressed his warmest thanks to the clergy, without whose aid (which had been most cheerfully and cordially given) the friends of the measure would have been unable to proceed with effect in their necessary preliminary inquiries. Many of them, he stated, with scanty benefices and narrow incomes, had instituted schools at their own expense, and all had shewn so much zeal to promote the general object as would have justified the appointment (even had it not been expedient on other and still stronger grounds) of the parochial resident clergy, as the superintendents of the parochial schools which it was the intention of his bill to institute. Mr. Brougham stated the number of children instructed in England, exclusive of those at endowed schools, at 490,000, or about one-twentieth part of the population. If 154,000 were added for the endowed schools, and 11,000 for those instructed by other means, the whole would be 655,000 children, or about one-fourteenth or fifteenth part of the population. Deducting 53,000 for children placed at dame's-schools, the average of children having the means of education would be one in sixteen. But to form a correct estimate of the numbers to be educated, the children between seven and thirteen years of age must be taken at one tenth of the population. Previous to the year 1803, only 456,000 were placed in the way of education; that is, only the twenty-first part of the population. On the whole, Mr. Brougham considered this as one of the worst educated nations in Europe prior to that period. In Scotland he found, in twelve counties, the proportion to be one to nine; in Wales, one to twenty: before 1803, it was one to twenty-six. In France, till lately, the average was only one-thirty-fifth of

the population; but if education proceeded in that country as it had done of late, there would soon be not one uneducated person in it. In Switzerland, the proportion was one to ten; so that in that country, there is not one person in sixty who cannot read and write. In England, taking the endowed and unendowed schools as before, and adding 50,000 for children belonging to persons who have the means of paying, and 100,000 placed at Sunday-schools, the total would be about 700,000 children, leaving about two millions of the population unprovided for. *Middlesex*, Mr. Brougham stated, was three times worse off than any other county in England, and more deficient than any part of the Christian world, the average being only as one to forty-six.

Mr. Brougham's bill proposes, that the incumbent, or resident clergyman, or two justices, or five householders, or the grand jury, may complain at the quarter-sessions, of the want of education in a parish. The complaint being substantiated, a school is to be built, the public purse defraying the cost of building; and the local rates the master's salary. The candidate for this office is to be a churchman (Mr. Brougham, we are glad to say, subsequently dispensed with the obligation to receive the sacrament as a test,) who is to be recommended by a clergyman and three householders, and to be between the ages of twenty-four and forty. The householders are to elect, but the clergyman is to have the power of rejection. Mr. Brougham, after considering the subject maturely, had thought it right to give this power to the clergy, and to identify the whole system with the Established Church. The master's salary is to be small, not generally exceeding 20*l.* or 30*l.*; but from two-pence to four-pence a week are to be contributed by each scholar. The Scriptures are to be taught, and no other religious book, or book not religious, without the consent of the clergyman, except the church catechism, to which half a day in the week is to be appropriated, the children of Dissenters attending, or not, as their parents shall think proper.

## ECCLESIASTICAL PREFERMENTS.

Two of our venerable prelates, the Bishops of Winchester and Bristol, have expired within the last few weeks. The former is succeeded in his diocese by the Bishop of Lincoln, and the latter by the Rev. John Kaye, D. D. Master of Christ College, Cambridge, and Regius Professor of Divinity at that University.

The Rev. Richard Mant, D. D. (Domestic Chaplain to the Abp. of Canterbury,) to the Bishoprick of Killaloe.

Rev. R. Hodgson, D. D. (late Dean of Chester,) to the Deanery of Carlisle.

Rev. P. Vaughan, D. D. to the Deanery of Chester.

Rev. John Harwood, A. M. Sherbourne  
St. John V. Wilts

Hon. and Rev. Wm. Eden, son of Lord  
Heoly, Beakesbourn V. and Harblesdown  
R. Kent.

Rev. W. Colby, Clippesby R. Norfolk.

Rev. Samuel D'Oyley Peshall, Morton  
Bagot R. Warwickshire.

Rev. D. Williams, A. M. Bleadon R.  
Somerset.

Rev. John Hodgkin, Northmolton V. De-  
vonshire.

Rev. K. Peck, Ightfield R. Shropshire.

Rev. Charles Crane, D. D. of Padding-  
ton, Perpetual Curacy, Middlesex.

Rev. W. S. Rufford, M. A. of Christ  
Church, Oxford, Binton R. Warwicksh.

Rev. W. Forge, M. A. King's Stanley  
R. Gloucestershire.

Rev. W. Vernon, B. A. Hanbury R.  
Worcestershire.

Rev. F. Wrangham, M. A. F. R. S.  
Thorphasset R. near Malton, Yorkshire.

Rev. Frederic Charles Spencer, M. A.  
Wheatfield R. Oxon.

Rev. Thomas Pearce, to the Perpetual  
Cure of Tywardreath, Cornwall.

Rev. F. Wm. Bayley (of St. John's V.  
Margate,) to be Chaplain of the House of  
Commons.

Rev. E. Lye, A. B. Raunds V. Northamp.

Rev. Francis Bickley Astley, M. A.  
Bishopstrow R. Wilts.

Rev. H. Portinger, Compton V. Berks.

Rev. E. Law, nephew to the Lord Bishop  
of Chester, to be Chaplain to the British  
Factory at St. Petersburg.

Rev. C. J. Blomfield, St. Botolph R. Bi-  
shopsgate, *vice* Dr. Mant, promoted to the  
Bishoprick of Killaloe.

Rev. E. Northey, Great Ilsley, Berks.

Rev. Thomas Gardner, A. M. Willen V.  
Berks.

Rev. Wm. Verelst, Grayingham V. in  
Lincolnshire.

Rev. A. W. Roberts, M. A. Burghsted  
Parva R. near Billericay, Essex.

Rev. John Briggs, M. A. St. Peter's V.  
St. Alban's.

Rev. Richard Baker, son of Sir Robert  
Baker, Chief Magistrate of Bow street,  
Chaplain to the British Residents at Ham-  
burgh.

Rev. W. Harrison (Vicar of Fareham,)  
Prebend in Winchester Cathedral, *vice*  
Rev. F. Iremonger.

Rev. J. Hooper, Stowell R. Somersetsh.

Rev. R. Marks, Great Missenden V.  
Bucks.

Rev. C. F. Bampfylde, LL. B. (Rector of  
Hemington and Hardington) Dunkerton R.  
near Bath.

Rev. T. O. Bartlett (Rector of Swanage)  
Sutton Montagu R. Somerset.

Rev. T. F. Green, Gravely with Chis-  
field R. Herts.

Rev. W. Killett, Kenninghall V. Norf.

Rev. Dr. Gabell (Head Master of Win-  
chester College) Binfield R. Berks.

Rev. Dr. Moysey (Rector of Walcot)  
Archdeacon of Bath.

Rev. Mr. Baker, Minister of Christ  
Church, Bath.

Rev. R. H. Froude, M. A. (Rector of  
Dattington, Devon.) Archde. of Totnes.

Rev. Hugh Williams, M. A. (Scholar of  
Jesus College, Oxford,) Rhosilly R. Gla-  
morganshire.

## ANSWERS TO CORRESPONDENTS.

A.; BENEVOLUS; and X. Y.; are under consideration.

A *Layman's* papers are left at the Publisher's, as requested.

F. H. did not mention whether the Letter which he sent us for insertion was an un-  
published one.

We are sorry to have "tantalized" J. S. with our extracts from Cellerier's Sermons  
"in an unknown tongue;" but perhaps he will be satisfied with the following reasons  
for not translating those extracts. In the first place, we concluded, that a large portion  
of our readers were acquainted with French, and that those who were not could readily  
find a friend at hand who could supply their deficiency. It is not, we believe, the usual  
practice of Literary Journals to translate French extracts. We also thought that an  
occasional admixure of this kind furnishes an agreeable variety to the general reader.  
We were further of opinion, that for young persons especially, it is desirable occasionally  
to present passages of a salutary and religious tendency, in a language which they are  
but too much accustomed to see employed as a vehicle for very different sentiments.  
To all which we should add, that the style and manner of French sermons is so different  
from English ones, that it is hardly fair to an author to convey his ideas in a mere trans-  
lation. We will, however, take care in future to trespass as little as possible on the pa-  
tience of those who are placed in the predicament of our correspondent.